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THE CANADIAN JEWISH NEWS

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A Report From Communist Hungary
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TORONTO, ONT., FRIDAY, FEBRUARY 5, 1960 THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO AUTHORIZED AS SECOND CLASS MAIL, POST OFFICE DEPT., OTTAWA Price: 10 Cents

MOSCOW REPORTED BEHIND NASSER'S NEW MOVE; BEN-GURION BACKED BY PEOPLE IN DEFIANCE

Vanier To Make First Toronto Appearance At Jewish Rally

Governor General To Grace Celebration At Royal York

Tuesday Is Bicentenary Day

TUESDAY, February 9, is JEWISH BICENTENARY DAY in the City of Toronto. A number of events have been planned for that day which will climax the series of celebrations throughout Canada marking the 200th anniversary of Jewish settlement in this country.

At noon a Civic Luncheon will be tendered by the City of Toronto with his Worship Mayor Nathan Phillips. Later in the afternoon at 4 o'clock the Lieutenant-Governor of Ontario, J. Keiller Mackay, will attend at a reception honouring the leaders of the Ontario Jewish community. This will take place at Queen's Park.

EDITORIAL

Our Bicentenary

A RECORD OF ACHIEVEMENT

Ontario Jewry is celebrating an important historic date next Tuesday. The round of events and activities arranged by the Canadian Jewish Congress for that day symbolizes the thanksgiving and sense of fulfilment of our community in its 200 years on Canadian soil.

There are some who, without wanting to detract from the meaning of the celebration, have asked: Where are the descendants of the original settlers?

What promise of continuity can there be when so few have survived in the two centuries? The bulk of Canada's Jews, it must be remembered, dates back to two or at most three generations ago. As late as the year 1871, according to Canada's decennial census, there were little more than 1000 Jews in Canada. Even at the turn of the century the City of Toronto had only about 3000. The surprising fact is that this tiny community did survive through the thin and sparse years of those 18th and 19th centuries until it was joined and reenforced by the swelling tide of East European immigration after the 80's and 90's of the last century.

The history of Canadian Jewry, like the history of Canada in general, has few dramatic crises that capture the imagination or that suddenly forged new alignments or new outlooks. No Civil War made the impact upon the consciousness of the people—

(Continued On Page Five)

KOUSSEVITSKY TO ENTERTAIN

In the evening the Canadian Room of the Royal York Hotel will be the scene of a public celebration to which the community at large is invited.

The guests of honour will be: Their Excellencies the Governor - General, George P. Vanier and Madame Vanier, making one of their first public appearances in Toronto since their appointment as the Queen's representatives.

The guest speaker will be Mr. Saul Hayes, executive vice-president of Canadian Jewish Congress, who will have just returned from a mission to Israel and from attending a number of international meetings of world Jewish organizations in Amsterdam.

Other guests will be: Mr. Samuel Bronfman and Mr. Lavy Becker, Montreal, respectively President and National Vice-President of the Canadian Jewish Congress. Cantor Moshe Koussevitsky of New York will present a number of selections in Hebrew and Yiddish.

The Bicentenary Proclamation will be read in the three languages of Jewish creativity in Canada - English, Yiddish and Hebrew - by Paul Kligman, Jacob Reinglas and Ruth Segal.

(Continued On Page Five)

Figures In Toronto's Bicentenary Celebration

NATHAN PHILLIPS
Mayor Of Toronto

H. E. GEORGES VANIER
Our Governor General

J. IRVING OELBAUM
Jewish Congress Leader

Adenauer, Goldmann Exchange Vows To End Nazism Forever At Bergen-Belsen Camp Site

BERGEN - BELSEN, Germand, (C.J.N. — West German and Jewish leaders made a pilgrimage this week to the site of the Nazi concentration camp on the windswept North German plain.

They came together to join in pledges that the horror of nazism would never be repeated

For Chancellor Adenaur it was his first visit to such a camp since the end of World War II and the experience, he said in a brief speech, left him "shattered by the memory of all the misery and sorrow that ruled here for many years."

ASSURES WORLD

Dr. Adenauer stated:

"I ask the world to be assured that we will work with all our strength never again to let happen what happened during the Nazi period," he said.

"We can find no better place or moment than this place or this moment to say that in the new Germany, every man, no matter of what nationality, race or creed, will enjoy true safety and freedom."

CONCERNED ABOUT FUTURE

Dr. Nahum Goldmann, president of the World Jewish Congress, spoke in reply for the Jewish leaders present.

"We are not worried about Germany as long as Chancellor Adenauer is alive," he said. But displaying a concern for the future, he added that "people change and names and nations change."

Both men referred to the recent outbreak of anti-Semitic vandalism in West Germany, the immediate reason for the Chancellor's decision to join with Jewish leaders in the pilgrimage.

ANNA FRANK MEMORIAL VISITED

Once the camp site here was a place of death and suffering for scores of thousands. Now is a park with an obelisk in remembrance of all the dead from many lands and a special memorial to the 30,000 Jews among them.

Among the dead buried here is Anne Frank, the young Dutch girl whose diary has become a memorial of another kind to faith and spirit.

Israel To Clean Up Border Unless U. N. Ends Threat

London Sees Russian Provocation

LONDON, Thursday (CJN)—A spokesman for the British Foreign Office hinted today that Moscow is inicting dictator Abdel Gamel Nasser to provoke a local war in the Middle East. Moscow may use the situation in the Middle East as a pawn in the future negotiations with the West at the summit conference.

A high British official said tonight that Russia may threaten with a Middle East conflagration unless she gets her way in Berlin. Diplomatic circles here interpret the inaction of the U. N. in the new Israel-Egypt crisis by placing the blame upon Russia.

It is recalled here that the Kremlin recently sent enormous quantities of modern arms to Egypt. Also, Soviet instructors are training the Egyptian army.

SOVIET OVERPLAYING HAND

A diplomatic source told the correspondent of CJN this evening:

"Russia may be overplaying her hand in the Middle East. She may reckon upon her power to control Nasser and not let him kindle the fire which would lead to a Middle East war. However, she may also be making a terrific mistake: the aroused mob in Egypt could bring about a situation which no one will be able to control."

DISCOVERY OF ANOTHER 'ZIONIST PLOT'

LONDON - (W.J.A.) — The Cairo 'Al-Jumhuria' reported the discovery of yet another 'Zionist plot'. It consists of an attempt to acquire control over Cyprus by buying up the island's land. In order to keep public opinion in Israel informed about this revelation, story was also broadcast in the Hebrew language of Cairo radio.

WE WILL FIGHT IF NECESSARY

JERUSALEM, Thursday (CJN) - Israel is grim, serious but determined to go to the extreme in the defence of its independence and integrity.

The Israelis, accustomed to provocations and border fights, are calm. The man in the street is looking on the official policy as expressed by

(Continued on page eight)

U. N., U. S. Public Opinion Pressing For Peace Action To Avert The Immediate Danger Of Middle East War

United Nations, N. Y., Thursday, (C.J.N.) — Dag Hammerskjold, Secretary-General of the United Nations, began today his diplomatic conferences about the grave situation in the Middle East.

Mr. Hammarskjold went into private conference about the Middle East with a number of diplomats, following the official accusations deposited last night with the U.N. by both Israel and the United Arab Republic.

After Israel's charge to the U.N. about the U.A.R. committed aggression against the Jewish State, Egypt also brought a similar claim before the U.N.

It is not certain that the U.N. will take up the matter at a public session or at the Security Council level.

The Secretary-General is very active in the matter through secret negotiations.

"TIMES" OUTRAGED

New York, Thursday (CJN)—American public opinion is aroused by the newest Nasser provocations at the Syrian border. It is recalled here that the Cairo dictator promised the American government to observe his truce with Israel and to respect international law.

The New York Times states editorially:

In any case, the fact that such hostilities, the most serious since the Suez war of 1956, could break out—and break over a mere ten-acre tract of land—is warning that a hair-trigger situation continues to exist in Palestine—a situation that could blow up the peace of the Middle East.

Quite aside from the right or wrong of the immediate issue, the basic factor in the situation is, of course, Arab refusal to make peace with Israel and President Nasser's own exploitation of this fact for ends of his own.

It makes it incumbent upon all men of goodwill in both camps, and beyond that on the intrested powers and especially the United Nations, to make new efforts to esttablish a just and lasting peace."

WARNS AGAINST DISASTER

The "Herald Tribune" declares editorially:

This latest Syrian-Israeli clash should be taken for what it is—a warning of the widespread and irreparable disaster that could follow."

Hadassah Demands U.S. Navy Should Defy Arab Boycott

NEW YORK, Thursday, (CJN) — Hadassah, the Women's Zionist Organization of America, assailed the United States Navy this week for "succumbing to the Arab boycott of Israel by barring owners of any United States ship engaged in business with Israel from bidding for naval contracts."

The action was taken by 200 leaders of Hadassah, the largest Zionist group, at the close of the organization's three-day midwinter conference at Hadassah House, 65 East Fifty-second Street.

CHARGES DISCRIMINATION

It was disclosed last month that the Navy had included cancellation clauses in oil-carrying contracts with United States-flag ships to take into account the Arab boycott of Israel. In effect, the owner of an American ship engaged in business with Israel would be in no position to bid for such contracts.

The Hadassah resolution charged that "despite the inclusion of the Morse-Jevits amendment in the Mutual Security Act—to safeguard against the injection of religious discrimination into the armed forces of the United States, American business and American employment practices by foreign Government doing business with the United States—the United States Navy, in complete disregard of this amendment, has succumbed to the Arab boycott of Israel."

Jordan's King Also Joins War Cry

LONDON - (W.J.A.) — Amman radio played a number of speeches held at the Basman Palace on the occasion of the visit of King Muhammed of Morocco.

Among the speakers was King Hussein of Jordan who expressed confidence that not only Morocco but all Arabs and Muslims supported Jordan against Zionism and other "evil and apostate elements." King Muhammed is said to have praised Jordan's stand against "the aggression which threatened and still threatens you."

OLD AND NEW PRESIDENT

Saul Sigler, New Shaarei Shomayim President, Congratulated by Myer W. Gasner, A Former President. (Details — Page 5).

MICHENER HEADS PNINA SALZMAN MASSEY CONCERT

In conjuction with Jewish music month, Toronto will have the internationally famous Israeli pianist Pnina Salzman, at Massey Hall, Saturday evening, February 27th at 8.30 p. m.

The pianist has won the praise of critics and capacity audiences on five continents. The Toronto appearance will be Miss Salzman's debut on the North American Continent.

Her concert will be under the honorary patronage of a group of Federal, Civic and Communal dignitaries, headed by the Right Hon. Roland Michener, speaker of the House of Commons.

Poland Honours Auschwitz Victims

LONDON - (W.J.A.) — The fifteenth anniversary of the liberation of the Oswiecim (Auschwitz) Nazi death camp was observed in Poland from 23rd to 27th January. Although memorial services had an international character, with Jewish representatives from abroad participating in most of them, Polish broadcasts to foreign countries carried no reference to the overwhelming proportion of Jews, many millions of whom had perished before the camp was liberated by the Soviet Army. Among those reported to have attended was a Jewish Colonel, Grigori Davidovitch Elishawetzki, who commanded the Soviet regiment which first entered the camp.

The Polish Premier, Mr. Jozof Cyrankiewicz, one of the survivors of Oswiecim camp, attended the commemoration service. About 20,000 former inmates of the death camps of Oswiecim and Birkonau, including delegations from many European countries, went to a pilgrimage on the site of the camp. A special broadcast from Warsaw by Mr. K. Smolen, Director of the Martyrdom of Nations Museum at Oswiecim, was devoted to this "frightening Nazi factory of death on an area of over forty square miles, with crematoria, ruins of gas chambers, a bloc in which experiments on people were performed, and hundreds of thousands of objects belonging to the four million people who died there."

Brooklyn Rabbi Helps Canadian

New York (CJN) —On the plea of a Brooklyn rabbi, a 28-year-old defendant won a dismissal of a burglary indictment in Kings County Court.

Jenoe Leitner of Montreal, Que., wept when Judge Hyman Barshay announced the dismissal. The judge said he also had taken the action after reading a probation report disclosing that the defendant had been, in a Nazi concentration camp during World War II where his parents and five brothers wer executed.

Leitner had been accused of burglarizing the home of Rabbi Isaac L Swift at 1463 Forty-eighth Street, Brooklyn, on July 26, 1958. The rabbi wrote a letter urging that the man be permitted to rehabilitate himself.

Assistant District Attorney Lawrence Wiseman said a Jewish social service agency had promised to aid Leitner until immigration authorities decided whether to return him to Montreal. Judge Barshay started a collection and court attendants and spectators contributed an undisclosed amount to help Leitner.

Commentary

By M. J. Nurenberger

NASSER IS PLUNGING US INTO WORLD WAR III — SHALL THE WEST ALLOW IT? — THE IMPOTENCE OF THE UNITED NATIONS

Is Nasser going to plunge us into World War III? Are we going to allow it? Is the West ready to permit the smiling dictator on the Nile to lure us into a new Communist trap?

* * *

The situation is more serious than we think. There is no doubt about the identity of the producer behind this newest bloody show in the Middle East. The sword is held by the Egyptian would-be-Napoleon, but the arm which is manoeuvering it is in Moscow. The Kremlin has been continuously feeding the poor Egyptians not with bread and butter, but with canons, submarines and jets. We, the West, have been vying in competition with the Russians for the grace of Cairo in the mistaken belief that we could buy the grin on Nasser's beautiful white teeth by lavishing on Cairo our dollars.

* * *

When Eden and Mollet warned us in 1956 that Nasser must be eliminated at low cost in order to prevent the rise of a Middle East Hitler, — supported by the Russians,—we instead forced our friends to let the Egyptian troublemaker live and firmly establish himself. Israelis were given assurances by "assumptions" that the Suez international waterway will be open to them. Nasser promised to respect this "assumption" by Israel, He did it "in good faith," when he was down and on his knees.

We were then told that Russia wiuld intervene in the conflict. Now diplomatic documents disprove that contention. Russia at that time was engaged in the laudible task of liberating Hungary from democracy and government by the people.

* * *

Nasser has broken all assurances given to Eisenhower during the Sinai war. He acted like a Chicago gangster trapped. During the invasion of Sinai Israel had captured ammunition sufficent to annihalate it. The ammunition had been freshly imported from Russia. The proof was clear, beyond any doubt. Still Israel whose avowed purpose is peace with all its neighbours, was accused of aggression.

* * *

Nasser regained his power. Russia was permitted to keep Hungary. But Britain and France were coerced into abandoning the Suez area. Of course, the Egyptian dictator very soon forgot his assurance and promises. He immediately began sabotaging Israel's right to use the international water-way.

* * *

In world history every obstruction of international maritime traffic is considered a **casus belli**, a justification for declaring war. The United States entered World War I when the Kaiser's Germany attacked its ships on the Atlantic. It would certainly not hesitate one moment to shoot its way through if any country would be foolish to intercept its commercial shipping, But in the case of Israel the entire West was united in counceling the Jewish state to be "cautious," to deter its ships from the Suez, to remain calm even when Norwegian and Danish freighters were captured by the Egyptian pirates as in medieval times. They carried Israeli products to Asiatic lands. That was their crime.

* * * *

Now Israel is engaged in a peaceful task at the Syrian border — cultivating land. The children of Abraham have returned to the Land of Abraham, Isaac and Jacob and to the occupation of the patriarchs: agriculture. This irritates Nasser. It destroys his peace of mind. Working in the fields has become a crime

(Continued on page eight)

Canadian Impresses London Conference:

Samuel Bronfman Calls On World Jewish Congress To Foster Greater Solidarity

Congress Leaders Issue Stern Warning On Global Danger Of Anti-Semitism Wave

LONDON—(WJA) Leading figures of the World Jewish Congress gave stern warnings on the international implications of the recent anti-Jewish wave when addressing the National Conference of the World Jewish Congress British Section in London on 23rd and 24th January. The rally was attended by 234 delegates on behalf of 94 Jewish organizations associated with the Congress in the United Kingdom and received wide attention in press and radio in Great Britain as well as through international news agencies and broadcasting organisations.

In her presidential address, the Marchioness of Reading warned that in spite of condemnation by all political parties, the churches and public opinion, anti-Jewish incidents in Britain remained profoundly disturbing. They could not be shrugged off as the work of irresponsible youths. No evidence had yet been produced as to the cause of these happenings and they should not cease from demanding that every kind of investigation be carried out with the utmost zeal. "I am not yet satisfied that the Home Office is taking the matter sufficiently seriously. The good-humoured, tolerant British public protests its disgust and then goes on its way. We complain, and rightly that the Germans have neglected the proper education of their youth; but can we be satisfied with the education of our own? In what way are young people here alerted to the dangers of Nazi doctrines and what do they know of the evils of Hitlerism? All governments of the world should continue remorselessly their search for the roots which nourish the doctrines of hate."

CALL FOR UNITY

Second speaker at the opening session, with Mr. J. Halevy in the chair, was Mr. Samuel Bronfman of Montreal, who made his first appearance on a Jewish platform in London. The President of the Canadian Jewish Congress and of the World Jewish Congress North American Executive stressed that the new turn of events called for closer unity in Jewish ranks. They had achieved such unity within the Canadian Jewish community and he hoped that his new function within the World Jewish Congress would enable him to make a valid contribution towards forging a close partnership among Jewish organisations in North America. "World Jewry must be brought to understand that we must work together in each community and on a global scale to meet the dangers which continue to face us, and to lay sound foundations for the maintenance of the Jewish people."

COMING FROM BONN

World Jewish Congress President Dr. Nahum Goldmann, who had flown to the Conference from Bonn where he discussed anti-Semitic incidents with the Federal German Chancellor, the Vice-Chancellor, the Minister of the Interior, the President of Parliament and other German political leaders, said they did not represent an immediate serious danger to Jews, but should not be underestimated either. He rejected the view that the anti-Jewish campaign was Communist-instigated although it was possible that Communists or their agents provacators had participated here or there. There were however sufficient indications to suspect an international direction and it should be the task of the German government, together with other countries, to investigate the possibility of an internationally-directed neo-Nazi and anti-Semitic movement.

PERTURBED ABOUT YOUTH

Dr. Goldmann noted that the reaction of public opinion in Germany and in ther parts of the world to those events had been generally satisfactory and encouraging and expressed special appreciation for the energetic and impressive reaction of West Berlin and its youth. On the other hand, he was perturbed at the large number of German young people who had participated in the swastika-daubing and other anti-Jewish acts, "most of whom in Germany are too young to have been educated in Nazi schools." The Congress President warned that many young people in Germany had grown up "without being taught the full truth about Nazism and its crimes, especially against the Jews. Too many teachers and parents are reluctant to speak of this to the younger generation. Here lies a grave danger and the recent incidents signal a warning. It is the duty of the German government to see to it that German public opinion and, above all, German youth, is educated to abhor the ideas and philosophy of the Nazis regime and to accept a spirit of genuine good will among nations and tolerance for every individual and every minority."

GERMS EVERYWHERE

What was involved was not merely an issue for Germans. Recent events had proved that the germs of Nazis infection existed almost everywhere. The effort to eradicate them would have to be universal. "It is to be welcomed that the subcommittee of the United Nations Human Rights Commission has taken up this issue. If ever international action was necessary, it is in this field."

Anti-Semitism now much more a threat to humanity than to Jews. If not met adequately, it would again result in new aggressiveness and a new world war. With 30,000 Jews in Germany now, there was no real 'Jewish problem' in that country any longer. Someone recently had rightly referred to these events as manifestations of "anti-Semitism without Jews." But Jews would be its first victims, as in the past; and this called for co-operation of all parts of the Jewish people. Dr. Goldmann rejected the view, advanced by some recently, that anti-Semitic outrages were the exclusive concern of the Jewish community in the country where they occurred. "Tolerance, like peace, is indivisible; and anti-Semitism has never limited itself to the Jewish community of a specific country, but has the totality of the Jewish people as its object. The World Jewish Congress was established in 1936 to rally the Jewish people primarily in the fight against the Nazi danger. It is based on the conviction that all Jews in the world have to protect their rights together, as citizens and as Jews. It is confident of the support of the vast majority of the Jewish people and of many men of good will in the non-Jewish world for this approach to the Jewish problem."

USSR — NO PROGRESS

Turning to the Soivet Union, the World Jewish Congress President said he was unable to report any progress of the Jewish position there. "Both in the religious and national spheres, Jews in the USSR, although officially recognised as a nationality, are deprived of facilities given to all other religious and national minorities. The situation in the Soviet Union is worse than in any other Communist country, where Jewish communities have their own religious and partly some cultural life."

Dr. Goldmann said they could not accept the excuse of Soviet leaders that the reason for this position was that the Jewish minority in the USSR was not territorially concentrated'. "This is no justification for compelling 2½ to 3 million Soviet Jews to disintegrate as a Jewish community and to assimilate. It is not anti-Semitism in the usual sense. We do not accuse the Soviet Union of persecuting the Jews; but we do accuse them of discriminating against them as a minority and denying them the factual right to remain Jews, religiously- culturally and nationally."

'COLD WAR' CHARGE

The Jewish people would not remain silent and had to refute the charge, levelled by some, that by raising this issue it was disturbing East-West peace efforts and prolonging the cold war. "No people in the world is as deeply interested in peace and co-existetnce as war, the first victims of all international tensions. The Jewish people takes no stand on social systems or political agreements. What we expect, and are going to press for, from all governments alike, is the right of Jews to be equal before the law and remain Jews at the same time."

In Our Town And Elsewhere

SHARETT IN TORONTO

Moshe Sharett, former Prime Minister and foreign secretary of Israel, will be in Toronto to speak at the national convention of the Labor Zionist Movement of Canada scheduled for February 25-28.

LEAVING OSHAWA CONGREGATION

Rabbi Martin Norden who has served as Rabbi of the Oshawa Jewish Community for the past 8½ years has accepted a new post in New York, as Rabbi of the Ahavas Torah — a German —Jewish congregation.
A.J.H.S.

BENNETT TO ADDRESS AJHS

Mr. Archie Bennett, of Toronto, has been invited to address the American Jewish Historical Society at their Annual meeting to be held in Baltimore in February. The subject of Mr. Bennett's address will be the Canadian Jewish Bicentenary — the historical development of theJewish community in Canada during the past two-hundred years.

This is the first occasion when a Canadian will speak before the American Jewish Historical Society.

BETH TZEDEC BROTHERHOOD

The Annual Meeting of the Beth Tzedec Brotherhood will be held on Thursday, February 18th at which Mr. G. Allan Burton, D.S.O. will be the guest speaker. Mr. Burton is vice-President and Managing Director of the Robert Simpson Company.

RACIAL RELATIONS AT VARSITY

A lectureship in Racial Relationship will be set up at the University of Toronto, sponsored by the Students Administrative Council.

Three lectures will be held next year and one special lecture later this year to be delivered by Prof. Keppel Jones of Queen's University.

The plan came into being as a result of the rejection of Barbara Arrington, a Negro co-ed, who tried to join an all-white sorority on the Toronto campus.

MICHENER AT CANADA - ISRAEL LUNCHEON

The Canada-Israel Association luncheon held last Saturday had as its principal speaker, the Hon. Roland Michener Speaker of the House, and Mrs. Michener who came specially from Ottawa to attend.

The luncheon was presided over by the President of the Association, Sir Ellsworth Flavelle, who has headed the group since its inception in 1944.

Head table guests included Mr. and Mrs. Edward Gebber, recently arrived from Israel, Bishop Hunt, newly consecrated Anglican Bishop, and Archdeacon Cecil Swanson D.D. until his retirement.

Rector of St. Paul's Church on Bloor St. The Hon. Roland Michener has as the subject of his address, his recent visit to Israel, during which he had a lengthy private talk with David Ben Gurion, Prime Minister of Israel.

The Canada - Israel Association comprises non-Jewish members who have a deep interest in Israel as a free and independent home-land for the Jewish people.

NO CHANGE IN F. A. P. LAW

There was no mention in the Speech From The Throne at the opening last week of the Ontario Legislature of any move to expand the Fair Accommodation Practices Act to have it affect discrimination in housing.

Passed in 1954, this act—the first in Canada to band discrimination in public places of accommodation—was hailed as a pioneer move. Two years later in a case of discrimination against a Negro in an apartment house rental, it emerged that while it applied to skating rinks, hotels, theatres, etc., the F.A.P. Act had no relation to housing. Community agencies, labour unions, churches and the Canadian Jewish Congress have been asking since then for the requisite amendment that would plug this loop-hole.

* * *

Allan Grossman, M.P.P. for St. Andrew's, has been named by Premier Frost as seconder to the address in reply to the Speech From the Throne. His seat has been moved to the front frank where he will be sitting adjacent to the Cabinet ministers.

HOLY BLOSSOM TEMPLE COUPLES WORKSHOP CELEBRATE 4th ANNIVERSARY

Just four years ago a group of young married couples ranging in age from 25 to 35, organized a discussion group to increase their knowledge of Reform Judaism. During this time they have discussed the history, philosophy and development of Reform Judaism by means of papers presented by members themselves, as well as through discussions led by Rabbi Fienberg, Prof. Emil Fackenheim and Mr. Heinz Warschauer.

On Friday, January 29th, members of the group conducted the entire service at the Temple, at which time, Mr. Albert Straus, the first chairman, spoke on its aims and achievements.

Mrs. Paul Bell, Chairman, has announced that the next session of the group will take place on Sunday, February 28, with Prof. Emil Fackenheim as guest speaker.

HOLY TRINITY A STUDY IN INTER-FAITH

The Holy Blossom Youth Council representing 140 Temple Confirmands and Post Confirmands have just held their second inter-faith Programme with the Young People of Holy Trinity Anglican Church at Thornhill.

Over 35 Temple Teenagers attended an Evensong Sunday Service at Thornhill conducted by the Rev. Askew, Curate of Holy Trinity. After the service, the teenagers took part in a lively discussion concerning the ritual, symbols, songs and ideology of the Anglican belief and service.

On Friday, February 26th, the Holy Blossom Youth Council will conduct the Friday evening service at the Temple. They will play host to the Holy Trinity Young People. An Oneg Shabbat including Israeli Folk dancing will take place following the service. Later on, the Youth Council hopes to sponsor a one-day Inter-faith Conference in conjunction with their Holy Trinity counterparts.

The programmes to date have not only been most enjoyable, but have also been very thought provoking and helpful to each group in achieving a better understanding, not only of their own faith, but also of other faiths.

BAIS YEHUDA WOMEN

The Bais Yehuda Women's Council and Brotherhood will hold a Monte Carlo night at the synagogue, 805 Dovercourt Rd. on Saturday, February 6th, at 8.30 p. m.

Their will be an auction, food and cake sale, tea-cup reader, and many wonderful prizes. The door prize will be a transistor radio.

Convenors for the affair are Mrs. W. Strom for the Women's Council and Mr. S. Ugar for the Brotherhood.

Canadian Panorama

BY MORDECAI HIRSHENSON

Fishing For Souls Through The Personal Ads

The Toronto Star recently carried the following advertisement in its PERSONAL column.

CLUB for couples of mixed marriages such as Jews and Gentiles, opening night this Saturday. Musical evening, 8 p. m. 91 Bellevue Avenue, south of College.

A purely social invitation, perhaps? Far from it. The address, to those familiar with the area, is recognizable as that of the Anglican Church's Mission to the Jews under the direction of the Rev. Jakob Jocz, a self-styled second generation "Hebrew Christian". In the past this mission has resorted to using summer camps for its proselytizing work with children. Now it is adding the "young marrieds" gimmick to its repertoire.

The Reverend Mr. Jocz created a minor sensation when last winter he entered a classroom in a Peterborough public school under the sponsorship of the local Church of England archdeacon. Jocz, arrayed in a pious Judaic yarmulka and ready with some apt Hebrew phrases proceeded to confuse and embarass the few Jewish children in the class by "as a Jew" telling them of his belief in the Saviour Christ.

WHO NAMES A CHIEF RABBI?

An Ottawa contemporary, who also writes a column, is returning to his pet obsession —that what Canadian Jewry badly needs is a Chief Rabbi—if only for the purpose of taking part in the ceremonial of the opening of Parliament. He writes further:

"It has been suggested to the government that it should perhaps nominate a Chief Rabbi and suggestions as to the nominee have been proposed. If this should happen there should not be any heartburning in certain keyquarters because they missed the boat."

This is an interesting disclosure. Who "has suggested" this to the government, even going so far as to propose nominees? Enquiry to the Canadian Jewish Congress reveals that this has not been on its agenda at any time and no such suggestion has emanated from this source. If so, who is it—individual or group that has presumed to speak on a matter that touches all Canadian Jews before they have considered the question in their councils or have even been canvassed on it? Or perhaps it is the columnist himself who passed along the proposal?

CANADIAN JEWS "SOCIALLY LISTED"

The first edition of the Canadian Social Register has just come into this writer's hands (though it has been out for more than a year, its "exclusiveness" makes it difficult to come by copies.)

A casual perusal reveals a good number of interesting inclusions and omissions on the Jewish side of this catalogue of the Canadian "400" as it has been called.

The only Rabbi listed for Toronto is Gedaliah Feder, a scholarly young Orthodox rabbi who has written a Hebrew volume on Halacha. He ministers to the old (founded 1889) but very small Shomrei Shabbos congregation on Brunswick and Sussex. The rabbis of the larger, more affluent congregations are not included. Toronto's only Cohen given is a Miss E. Cohen of Delevan. Arthur Cohen, son of the late Magistrate Jacob Cohen and a senior communal figure in the city, is not listed.

The Montreal section lists a number of Jewish Kleins, but not Abraham M., the international known Canadian poet. Toronto's Jacob Finkelman, Louis Charles Draimin Gelber, the Frankels, Gurston Allen, and the inevitable Sigmund Samuel are given mention, but not Ben Sadowski or Max Enkin, recipients respectively of the MBE and OBE.

In the medical profession, Dr. Isidore Cass, a familiar figure at Toronto brith milah ceremonies, is listed. Montreal's noted pediatrician and author Dr. Alton Goldbloom is missing though his **mechutonim** the Ballons are present. The Bronfmans are not to be found nor are the Toronto Hermants, though Lazarus Phillips is listed.

"Subsequent editions and supplemental data will maintain this volume at a level of continuing social validity" says the Preface. It will be interesting to note what changes have been made in the second edition.

TORONTO ORBIT

BY BERNICE DYMENT

The Talk of the Town: Our Department Stores and Religion. — A Torontonian Makes Us Famous In Israel — Again: The "Jewish" Gulf Club!

TALIS AND TEFILLIN BIG BUSINESS

Don't forget to take a trip down-town this week to see the windows! And take the children too. In recognition of the Canadian Jewish Bicentenary, leading stores in the city are dedicating their window displays to items of Jewish interest, representative of the contributions Canadian Jews have made to our country in the past two hundred years. There will be religious objects and relics displayed, Jewish books, music, art, as well as historical objects dating back to the earliest Jewish settlers.

This seems an excellent way of conveying to the community at large, the scope of Jewish tradition and achievement in the development of Canada, and the Bicentenary committee and the participating stores are to be commended for the idea.

A TORONTONIAN IN HAIFA MAKES OUR CITY FAMOUS

Israel concert-goers will shortly have an opportunity to hear an all-Canadian Chamber music program, arranged by a former Toronto violinist, Jack Grube.

Mr. Grube is now living in Haifa, and has been appointed Concert master of the Haifa Symphony Orchestra.

The concert, scheduled for early February, will feature works by Canadian composers John Weinzweig, Henry Somers, Sir Ernest MacMillan and others.

The Canada Council has assisted in the project by providing funds — a musical demonstration of Canada - Israel goodwill.

WITHER CANADA?

Also in the cultural veing, Albert A. Shea, a Toronto economist, one of our Toronto prominent Jews, has just added another to his list of published works.

This one is called "Canada 1980" — a pocket-sized re-write of the Gordon Report of several years ago, which chartered the probable economic development of Canada between 1955 and 1980. The five members of the Royal Commission which prepared the original report travelled 21,000 miles into every corner of the nation and held fifty days of public hearing in fifteen representative Canadian cities.

What predictions did they make about life in Canada 20 years hence?

Well, for example, our population will reach the 27 million mark, and there will be ten million people at work, with shorter working hours but greater productive capacity because of the rapid improvement in methods and machines.

Once a country of farms, ranches and scattered population, Canada in 1980 will be more than ever before, a nation of city-dwellers.

Both Toronto and Montreal will have populations approaching the three million mark. Young people will be spending more years in school before joining the working force so that they can enter the labour market better equipped to handle the problems of a society that becomes ever more complex. As Albert Shea states in his "Glimpse into the Future" chapter, "Jules Verne prepared the world for the submarine and the airplane; science fiction prepared our generation for satellites and space stations; The Gordon Report, a blend of fact and prediction, of hope and of warning, will serve in its own way to help us meet the changes and the problems which will be revealed as we wrestle with the future".

I found "Canada 1980" easy and fascinating reading, and closed it with a re-assuring feeling of optimism about the future of our country in the years to come.

We need such a feeling of optimism, sometimes, to counteract the dire prophecies of the pessimists who make most of today's headlines.

REFUGEE FAMILIES AND OUR WOMEN

It appears that more and more women's organizations are getting behind the World Refugee Year project.

Mrs. Aaron Volpe was telling me today of the participation the National Council of Jewish Women in bringing 15 Jewish families to Canada from refugee camps in Germany, Austria and Italy.

Mrs. Volpe is co-chairman of this program with Mrs. Barney Morris.

The task of clearing thousands of families from the squalid camps still existing in Europe, Africa, and the Middle and Far East, is further complicated by the so-called "hard-core" families. These are families where one or more members suffer from diseases which prevent them from meeting the normal requirements of emigration.

It is from this group that the fifteen Jewish families sponsored by the Council of Jewish Women have been selected, with the Jewish Immigrant Aid Society paying their fare to Canada. Six families are already established here, with two more on their way. Another interesting project of the National Council which Mrs. Volpe mentioned is one which they call "Ship-a-Box".

In this case, the boxes involved are destined for Israeli kindergartens and nursery schools, and contain much needed books, crayons, and playthings of all kinds for Israeli youngsters.

$2500 QUESTION SOLVED

The plot thickens! Remember the mystery of the "exclusive" Jewish Golf Club advertised recently in one of the local papers which offered membership for a mere $2,500, and was hiding behind a box number? It has now been revealed that the source of the ad was a non-Jewish one.

What Was It?

Mrs. Danny Kaye flew to N. Y. this week to accept a prize from the Federation of Jewish Women's Organizations. She watched Lorraine Hansberry, author of "Raisin In The Sun", receive a Woman-Of-Achievement citation, and then Mrs. Kaye received a similar citation. She said, in acknowledgement that she felt like the motorist who's told by a traffic cop to pull over; She knew she had done something — but what was it ?

5,000 TOURISTS EXPECTED IN ISRAEL SOON

HAIFA, Thursday.—The Haifa Port authorities have been notified that 12 passenger ships carrying 5,000 tourists would arrive in Haifa between February 14 and May 10 this year.

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A Pertinent Warning:

THE ARAB BOYCOTT UNDERMINES US HERE TOO

BY DAVID PORTER

Many of the observers, who have seen the latest edition of Hitler's "Mein Kampf", in Arabic, among the official publications distributed amongst Egyptian army officers, and as Egypt's "best seller" might have been puzzled. But those who followed more closely the march of the Nazi neo-racialism in the Middle East, could easily trace the origin of this campaign, to the pre war relations between Arab potentates and Nazi official agents. These relations have been followed up, in the post-war period, by the appointment of numerous ex-Nazi officials to high positions in Arab governments.

The sequel is an incomplete list of known Infamous Names ex-Nazi officials in the service of Arab countries:

Johann Von Leers, the head of the Propaganda Department in Cairo.

Former S. S. Leader, Moser, who committed crimes in Reichenberg, has taken the Egyptian name: "Nalisman."

SA-leader, Buble, who, during the last World War headed a Gestapo department to search for Jews in hiding, has now changed his name to Aman. Both these men are experts in the Paris office of the Pan-Arabic Propaganda Department, and hold Egyptian passports.

Former member of the Gestapo, Gleim, one of the oldest members of the Nazi Party, has changed his name to Al Nacher, and is known in Paris as an Arab

In the Stockholm office of the Arab League, S S-Group leader, Bender, who speaks Yiddish and Hebrew and who committed crimes in Poland and Russia, has changed his name to Ben Salom.

In Austria, Nazi Hilthofer is active as an agent of the Arab League.

Two propaganda offices of Cairo are working in Great Britain, (London and Glasgow.)

Former Gestapo official, Herr Manz, who was active in Lodz and Bordeaux, under the Nazis, is one Egypt's high officials.

Oscar Dirlwanger, a top Himmler aide, is a "guerila" instructor in Egypt.

Joahnnes Daemling and Wilhelm Voss, two former SS leaders are in high "recruiting" positions in Egypt.

Willi Adami was arrested in Hamburg several months ago and is facing trial. Police investigation has shown that he was a recruiting officer in the pay of the Egyptian Government. He received 2000-3000 Deutsch-Mark for every recruit enrolled. Several hundred SS-men of his former comrades enlisted into the UAR "foreign legion", under the slogan: Wir fahren gegen Israel" (we march against Israel.) Their avowed aim is : "to avenge the martyrdom of the Fuhrer and millions of men, women and children who were sacrificed to the wrath of the terroristic Allied airmen—the auxiliaries of international Judaism."

Four hundred "volunteers" went to Cairo, all expenses paid probably out of the millions of dollars doubted by the US, to woe Nasser. Further 200 are awaiting transport. Unlimited sums were put at Adami's disposal. "Trusty" cells were active in West Germany distributing propaganda. Arab students at German universities are active Cairo agents. Nazi expatriates in Arab countries are contributing funds, and Nazis funds in Swiss banks are being used for organizational purposes.

There are branches in Germany and the Scandinavian countries. The strongest cell out of Germany is the Malmoe, Sweden, center.

Egypt and other Arab countries have also become a hotbed for all Nazi escapees. Head butcher Adolph Eichmann, who was directly responsible for the slaughter of 6 million Jews, is hiding in Kuweit. Dr. Eisele, who is wanted for "medical atrocities fled to Alexandria, Egypt.

"Report No. 589"

Following is a characteristic report (one of several) by Dr. Grobba, the Nazi Minister in Baghdad, and later also in Jidda, of conversations he had with the late King Ibn-Saud of Arabia, in the presence of the then Crown Prince Saud — the present monarch:

" No. 589

The Minister in Iraq to the Foreign Ministry

Jidda, Feb. 18, 1939

Pol.VII 662

TOP SECRET

NO. Dj-44

Subject: Conversations with King Ibn Saud and his political adviser concerning the political situation of Saudi Arabia and her relations with England, Italy and Germany.

Suggestions by Ibn Saud for political and economic cooperation between Saudi Arabi and Germany.

In the period from February 12 to 18 I had a number of long conversations in Jidda with His Majesty King Ibn Saud and his political adviser, Sheikh Yueuf Yasin, concerning the international situation of Saudi Arabia and especially her relations with England and Italy; their main topic was the King's desire for close political and economic cooperation with Germany. From the very beginning the conversations were carried on with great frankness and on the basis of the complete confidence of the Saudi Arabian Government in Germany's good intentions. . .

The upshot of the conversations carried on with me was the conclusion that Saudi Arabia and Germany have a common mortal enemy, namely the Jews, and that, moreover, both are defending themselves aaginst British hostility, which in "Saudi Arabia, expresses itself in a threat to its territory and to the supremacy of the King, whereas in Germany it is directed against the regime in power by means of a press and propaganda campaign. . The common nature of their interests requires that the two countries cooperate. The Fuhrer and all of Germany have on numerous occasions announced their interest in the Arab cause; the Saudi Arabian Government therefore hopes that they will also be willing to cooperate with it on a firm basis in the future. At the same time there is agreement that neither Saudi Arabia nor Germany wishes a war with England, and that both are trying to reach their objectives by peaceful means. For Germany the aim is a strengthening of her position in the world by winning friends on whom she could rely even in wartime. The Arab world ,and especially Saudi Arabia, which has a leading position in the Arab world and is the only really independent Arab country, is an important friend for Germany. The aim of the Arab world and especially of Saudi Arabia is the preservation of complete independence. Saudi Arabia and the other Arab countries can attain this objective only with outside help. Saudi Arabia is therefore turning to Germany to request her support, both moral support in case of possible foreign oppression and material aid by means of arms deliveries at low prices and favorable conditions of payment. She is offering Germany her sincere friendship in return and promises at least benevolent neutrality, if not more, in case of war. The close cooperation with Germany which Saudi Arabia desires must be very discreet, so that it might not cause other countries to take countermeasures. This cooperation is to apply mainly to Saudi Arabia, but in addition, if possible, also to the other Arab areas.

If Germany wishes to take any measures in the Palestine question, the Saudi Arabian Government is willing to be of assistance in the implementation of these measures . . present at some of my conver-

"Crown Prince Saud was sations with the King. He had me informed by a "number of his men that he is most desirous of getting to know Germany, and that he would therefore be grateful for an invitation from the Fuhrer or the Reich Government to come to Germany for a visit. He has already received an invitation from the Italians; he is not so much interested in this, however, and will accept it only if Germany should send him an invitation."

(DOCUMENTS ON GERMAN FOREIGN POLICY 1918-1945— Series D. Volume V Pages 800-802)

In an enclosure to the above document, the Monarch had the following to say on the "Jewish question."

"He has always asked for reports on the Jews and their activities in Germany from those of his people who visited Berlin. He has always thought it a disgrace that the real Germans shoud have to struggle through an impoverished life while the Jews and their families are putting on airs in the big hotels along Unter den Linden."

(Sgd.) Grobba

Anwar es-Sadat writes:

The close cooperation, in all fields ,of Arab rulers and leaders, some of whom are still in power, with Nazi representatives ,is an established fact. In 1954, the "Philosophy of the Revolution" was published, and the author none other than Gamal Abd B-Nasser, discloses some of his relations to the "Axis", during the war. But this "pocket edition' 'in Arabic of the German "original" of "Mein Kampf" was suceeded by an even more frank and more detailed account of the collaboration between the "Fathers" of the Egyptian "Revolution' with the "Axis", during the worst moments of World War II. It is the recently published book by Anwar es-Sadat, Nasser's propaganda chief, wherein he tells without apology how during the World War II, when an Axis victory in North Africa was apparent, his society attempted to join the Nazis in an effort to hasten the defeat of the British.

Sadat wrote:

"I still think that if ill-luck had not so dogged our enterprise, we might have struck a quick blow at the British, joined forces with the Axis and changed the course of events."

Continuing in this vein, Sadat goes on:

"Egypt had been patient. We had suffered insult and provocation, and now we prepared to fight side by side with the Axis to hasten England's defeat."

ISRAEL'S NATIONAL RELIGIOUS PARTY EXERTS WIDE INFLUENCE

Although State Is Secular, Ben-Gurion's Coalition Needs Orothodox Votes

BY MOSHE BRILLIANT

TEL AVIV, —Israel is a Jewish state, Judaism involves religion and nationality. These assumptions would seem, by simple mathematics, to indicate that Israel is a religious national state.

Every so often things have happened here that appeared to bear out the mathematical conclusion. A young Jewish artist went on a hunger strike because he was prevented from marrying his gentile sweetheart. Restaurant owners have been fined for serving pork. Trains and buses are idle on the Sabbath. Only members of the Jewish faith are registered as Jews by nationality in official documents.

Disagreement over the definition of a "Jew" for registration purposes broke up Premier Ben-Gurion's coalition in 1958, when two Misrachi ministers resigned, protesting that the Government's definition contradicted the rabbinate's. New directives issued last month by the reconstituted coalition correspond with rabbinic law. The victory of religious leaders on this issue was the latest demonstration that their influence is disproportionate to their numbers.

SECULAR LAWS

Yet Israelis insist that their country is a secular state. Secular laws enacted by the Knesset (parliament), and not those of the Torah, are the laws of the land. True, because of the unique character of the nation and her extraordinary ties with world Jewry, the legislature and executive have frequently based laws and regulations on religious traditions. However, Torah laws are enforced by the regime only insofar as they have been legislated by secular authorities.

The principles represent a compromise formula adopted by a coalition including agnostics who regard religious traditions as primitive rites carried over from the Dark Ages, and orthodox ministers who want all legislation to be based on the laws of the Torah. In practice, the various principles have been found to be somewhat conflicting. It has, in fact, been necessary to have a little religious corecion to maintain the unity of the nation.

Take marriage and divorce: Many Israelis would like to go to an equivalent of a justice of the peace for a civil marriage. Others maintain that couples whose weddings are not sanctified by rabbis live in sin. The principle of freedom of conscience would seem to imply that each may wed as he sees fit. However, that would split the nation.

In some instances, offspring of civil marriages would be regarded as illegitimate under rabbinic law. Religious parents would therefore prevent their children from fraternizing with offspring of civil marriages. They would huddle together to resist assimilation, as was the case in the ghettos of Eurpoe.

Therefore the Knesset has given the religious leaders of the Jewish, Christian and Moslem communities exclusive authority over marriage and divorce.

BRITISH LAWS MAINTAINED

In the army, too ,a certain amount of coercion has been necessary for the maintenance of national unity. If the establishment of separate units for religious soldiers is to be avoided, all army kitchens must be run in accordance with religious laws. True, it is no infringement of an agnostic's freedom of conscience to feed him kosher food. However, some soldiers resent having to eat cold meals on the Sabbath because of the difficulty of heating food in a manner that complies with strict religious requirements.

The maintenance of the status quo in religious matters means in effect that restrictions that existed when the British ruled Palestine shall be continued and that no new ones shall be introduced. Hence there are no movie or theatre prformances or concerts on the Sabbath. Buses and trains roll to a halt as religious house-wives kindle their Sabbath Eve candles. On the other hand, taxis operate and football games are played.

Neither side is satisfied with the compromise. The nonreligious grumble about the restrictions, and the religious about the desecrations. However, responsible leaders agree that the showdown should be deferred.

STABILITY IN RETURN

The core of the religious leaders' strength lies in the voters who cast ballots in the last national elections for religious parties. There are many more religious Jews but there were 141,150 who put the religious issue above all else.

They represented only 14.6 per cent of the electorate, but in Israel's fragmented political life they are a powerful element. Religious representatives have frequently held the balance of power between the Socialists and the parties to the right.

In the present Knesset, three Socialist parties command a majority. However, Premier Ben-Gurion took the National Religious Front (Mizrachi-Hapdel Hamizrachi) into his Government coalition for a margin of safety.

So if Mr. Ben-Gurion has to keep a subway idle on the Sabbath or make a similar concession to the religious leaders, it is not a high price for the political stability he rets in return.

Mr. Brilliant, son of a New York Rabbi, is a correspondent of the New York Times in Israel.

PERRY COMO SHOW, ETERNAL LIGHT and CHURCH OF THE AIR TO SALUTE 16th ANNUAL JEWISH MUSIC FESTIVAL

NEW YORK: The Perry Como Show will honor the 16th annual Jewish Music Festival with a salute of Israeli songs by Theodore Bikel, and an Israeli dance number on March 2nd, 9.00 to 10.00 P.M. (Ch. 4.) Sponsor of the Festival is the Jewish Music Council of the National Jewish Welfare Board (JWB). More than 1,000 Jewish organizations are expected to take part across the country.

Program Schedule

Folk Music "Monitor" (NBC) Feb. 14 time to be announced
Eternal Light NBC Radio Feb. 14, 12.30 to 1.00 P.M., EST.
Perry Como Show Chan. 4, Mar. 2, 9 to 10 P.M., ES.T
Church of the Air CBS Radio Mar. 13, 9.30 to 10 a.m. EST
Look Up and Live, Channel 2; March date and time to be announced

Heralding Jewish Music Festival

Reproduction of four-color poster announcing the 16th annual observance of Jewish Music Festival to be marked by over 1,000 Jewish organizations in communities across the U. S. and Canada from February 13 to March 13, 1960, under the auspices of the Jewish Music Council of the National Jewish Welfare Board (JWB).

Theme of the Festival is "Peace and Brotherhood as Reflected in Jewish Music."

A Great Reporter Answers The Question:

WHAT ARE THE ROOTS OF THE EVIL?

BY JOSEPH BARRY

Paris.

When we analyze anti-Semitism socially, economically and even psychologically, are we not, out of delicacy or cowardice, avoiding the obvious? After finishing a series of articles on the desecration of the Cologne synagogue, the thought accuses me. Returning to Paris and reading reports of a meeting of the Sorbonne to which an 82-year-old Hebrew scholar, Jules Isaac, had voyaged from his home in Aix-en-Provence, I know I've been guilty.

"What Jewish child," Dr. Isaac cried, "has not had a little Christian friend say to him, "I won't play with you. You killed Christ?"

In Cologne, when I asked Rabbi Zwi Asaria what caused anti-Semitism, he replied, "First, that children are taught the Jews crucified Christ." We never reached the second point. .

* * *

"We must love our Jewish brothers," Father Grosche said. He's the 71-year-old doyen of Cologne's Catholic churches, together with Rabbi Asaria and Pasto Encke, he formed Cologne's Jewish-Christian Association. During the war he sheltered a number of Jews from the Nazis.

"We must even love our enemies," he continued quietly "but the Jews are not our enemies. They are our brothers. It's not enough to say we have the same Father in God. We have the same father in Abraham. We are both his descendants. I have said this is at our meetings and in my church."

"But are not the Jews the crucifiers of Christ?"

"No ,it was Pontius Pilate who crucified Him. Crucifixion was never a Jewish punishment. It was Roman." The old priest went on, "God gave his word to the Jews that they would be the chosen people and St. Paul said that God would not go back on His word. That's what we teach our children and that's what we must teach."

"Why did so many millions of Jews die?"

"Why did God sacrifice his own son Jesus? It's the same question."

"Are you optimistic?"

"It's too simple a question," he said. "God's will will be done, even through the faults of man. I'm optimistic about God, but not about men."

"Does Cologne need the Jews?"

"There is no world possible theologically without Jews," the priest replied. "Yes, even unconverted Jews. As the Father from Zurich said last night in the Cathedral, "They are the witnesses of God.' They are waiting for the Messiah. For us, He has come. But I honor those who are still waiting for Him."

* * *

"Do you teach this to the children?"

"Yes," he said. "But you are special," I objected.

"I am not alone," Father Grosche replied. "There are many of us."

Are there? When, if ever, the Germans prepare a school text for children to teach them the evils of the Nazi past, will they, at the same time, examine what they are taught in church? What good is it to talk all week about the rights and equality of all men, of their innocence at birth, if on the Sabbath the same children are exposed to Sunday school anti-Semitism?

Addressing the Sorbonne audience, Dr. Isaac said, "Since I have studied this problem, and God knows I studied it without prejudice, the anti-Semitism of the church seems to me the powerful trunk with deep and many roots to which have been grafted other varieties of anti-Semitism, even anti-Christian, such as Nazi racism."

To refuse to take into account the teachings of the church, he went on, for almost 2,000 years, is to choose to ignore the essential element in the history of anti-Semitism. For centuries anti-Jewish themes has been developed by church leaders : the theme of a Judaism that was degenerate and sclerotic when Christ was born ("disproved by the recently discovered Dead Sea Scrolls"); the theme of a people blind to the Scriptures who blindly rejected the Messiah; the theme of a people punished and cursed by God; and the murderous theme of a people who crucified the Son of God and were dispersed in 70 A.D. for their crime.

* * *

"How can you be surprised", asked the Hebrew scholar, "that after generations of such teachings by some of the most eloquent of voices, there should be impressed on Christianity a legendary caricature and an ignoble image of Judaism and the Jews?"

Add to it, he pointed out, that from early in the Middle Ages, all professions were closed to the Jews, including their traditional professions of tilling the soil and herding sheep, except the one trade proscribed for Christians — money-lending—and you can understand why they have come down through the ages treated with a contempt and hatred that led to persecution and pogroms.

"A recent inquiry," Dr. Isaac concluded, "into 2,000 Catholic textbooks used in France showed this same attitude toward the Jews was strikingly in evidence in the immense majority."

France, of course, is a Catholic country. What such a survey would show in Protestant America I do not know, but I trust the survey has been made and some day Sunday schools will teach the everyday brotherhood of man. Then the finger we point at Germany will be clean.

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Encore: The Arab Refugee Problem Who Created It?

● On 30 November 1947—the day following the passage of the Partition Resolution — the Arabs launched a series of attacks on the Jewish community in Palestine, in an effort to undo the U.N. decision.

● Under the terms of the General Assembly Resolution of 29 November 1947, separate Jewish and Arab States were to be established in the territory which was Mandated Palestine, with minorities in each State enjoying full rights of citizenship.

● Although the Jews did not see in partition the fulfillment of Jewish rights in Palestine, and large sections of the Jewish people bitterly opposed it, it was accepted as a compromise towards a peaceful solution. The Arabs not only rejected it, but their "opposition took the form of organized efforts by strong Arab elements, both inside and outside Palestine, to prevent its implementation and to thwart its objectives by threats and acts of violence . . ."

Report to the Security Council by the U.N. Palestine Commission, April 1948)

● Two months earlier, the U. N. Palestine Commission had reported to the Security Council:

"Powerful Arab interests, both inside and outside Palestine, are defying the Resolution of the General Assembly and are engaged in a deliberate effort to alter by force the settlement envisaged therein."

(A/AC.21/9, 16 February 1948)

● Nearly every Arab village and town in Palestine was mobilized against its Jewish neighbors. The then U. N. Secretary-General, Mr. Trygve Lie, stated:

"From the first week of December 1947, disorder in Palestine had begun to mount. The Arabs repeatedly had asserted that they would resist partition by force. They seemed to be determined to drive that point home by assaults upon the Jewish community in Palestine."

● The Arab attacks began on the morrow of the adoption of the U.N. Resolution.

"In a violent Arab retort to the U.N. decision on Palestine, seven Jews were killed by Arab ambushes in Palestine today. Five were slain in an attack on one bus and one in an ambush on another bus. Eight passengers in two vehicles were injured. A Jew was also found killed in the Arab City of Jaffa . . . The Arabs will wage a holy war if an attempt is made to enforce the Partition Plan, Dr. Hussein Khalidi, Acting Chairman of the Palestine Arab Higher Committee, declared in an interview tonight . . . Partition, Dr. Khalidi said 'is going to lead to a "crusade" against the Jews' "

New York Times, 1 December 1947)

By the end of the week, 105 Jews had been killed and a large number wounded in Arab attacks in Jerusalem, Jaffa, Haifa, Safad, Ramle, on the Tel Aviv-Jerusalem road, on the Haifa-Tel Aviv highway, in Jewish settlements in the Galilee, the Hebron area, the Sharon and the Negev, in the Jewish quarter of the Old City of Jerusalem, and on the Jaffa fringe of Tel Aviv.

● From then on the Arabs in Palestine conducted a widespread campaign of terror and assassination against the Jewish community, aided and abetted by the neighbouring Arab States.

* * *

These are the facts about the Arab defiance of the U.N. Resolution. But, ask many, the paramount question remains: Were the Arabs forced out of Palestine? Were they?

Here is the answer:

1. The Palestinian Arab Higher Committee, Arab municipal authorities, local commanders and the neighbouring Arab Governments exerted relentless pressure on the Arabs to leave the country. Their aim was (i) to clear the country of Arabs so as to expedite the advance of the Arab armies; and (ii) to demonstrate that Jews and Arabs could not live side by side and thus to thwart the U.N. Resolution which envisaged an Arab minority of several hundred thousand in the Jewish State. The purpose, in fact, was to prevent the possibility of establishing normal relations between the Jewish authorities and the Arab minority, for once that occurred, it might lead to Jewish-Arab co-operation and ultimately to Arab acquiescence in the existence of Israel.

2. The transfer of the Arab population was thus an important element in the war which the Palestinian Arabs and the neighbouring Arab States had launched against the establishment and existence of Israel.

● On the eve of the Arab States' invasion of Israel, Azzam Pasha, Secretary-General of the Arab League, described at a press conference the coming fate of the Jews of Palestine:

"This will be a war of extermination and a momentous massacre which will be spoken of like the Mongolian massacres and the Crusades."

(BBC news broadcast of 15 May 1948)

● Anticipating a Jewish reaction in terms of their own standards, the Arabs of Palestine expected nothing less than massacres in retaliation. Thus when Jewish victory was in sight, they considered escape the only way to safety.

On the contrary. Jewish authorities made all efforts to halt the flight:

The representative bodies of the Jewish community in Palestine and the Jewish self-dence organization, Hagana, called on the Arab population by every available means of communication (radio, handbills, sound trucks) to keep the peace, to stay in the country and carry on their ordinary lives as equal citizens with the Jews and under the same protection of the law. Individual Jews tried to dissuade their Arab friends from leaving the country.

On 26 April 1948, the British police in Haifa reported in a secret message to headquarters in Jerusalem:

"Every effort is being made by the Jews to persuade the Arab populace to stay and carry on with their normal lives, to get their shops and businesses open and to be assured that their lives and interests will be safe . . "

(For photostat of this document see "The Arab Refugee Problem" by Joseph B. Schechtman, Philosophical Library, New York, 1952)

Despite this, virtually all of Haifa's Arab population of 62,000 left.

"The Arabs did not want to submit to a truce . . . they rather preferred to abandon their homes, their belongings, and everything they possessed in the world, and leave the town. This is in fact what they did."

(Jamal Bey Husseini, Acting Chairman of the Palestine Arab Higher Committee, in an address before the U.N. Security Council on 23 April, 1948.)

Here is the Arab admission:

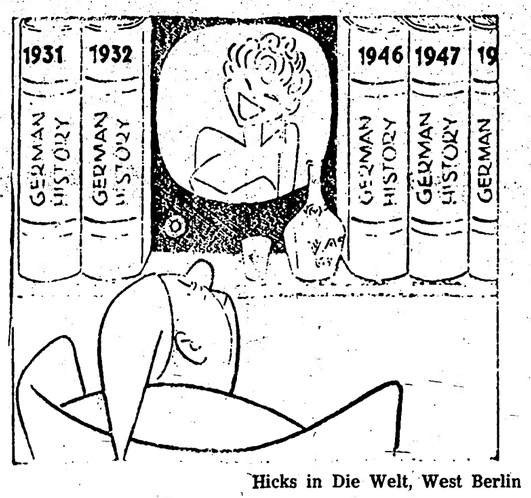
A refugee in Jordan recalls: "The Arab Governments told us: 'Get out so that we can get in.' So we got out, but they (the Arab Governments) did not get in."

("Ad-Difaa", Jordan daily, 6 September 1954)

* * *

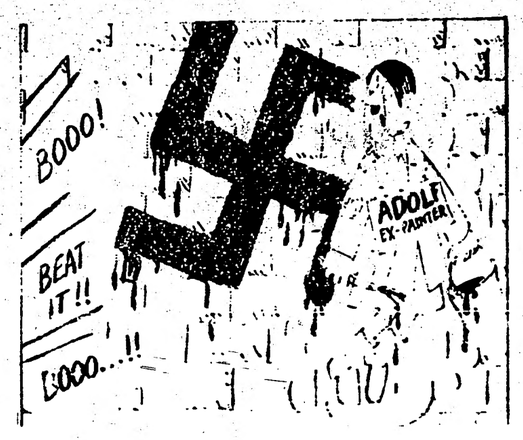
Why hide these facts from the public?

Europe Views The Rise Of Neo-Nazism



Hicks in Die Welt, West Berlin

"The empty space"



Kari in The Heisingin Sanomat, Heisinki

"The world still doesn't understand my art"

LETTER *To The Editor*

Christian Lady Praises Canadian Jewish News

To The Editor
The Canadian Jewish News

Re your "Commentary" in the Canadian Jewish News dated 29th January, 1960, my remarks are simply this— congratulations.

The principals stated therein are ones that I, and many of my fellow Christians, have endorsed for a long time.

Sincerely,
Joan Cunningham (Mrs.)
789 Glencairn Ave.,
Toronto 19, Ont.

Jewish Life Behind The Iron Curtain

Hungary Restoring Historic Jewish Community Of Sopron

BY ALEXANDER SCHEIBER
(Director of the Jewish Theological Seminary of Hungary)

Work on the restoration of the first medieval European synagogue ever to be unearthed - at Sopron, West Hungry - is being carried out at considerable expense by the National Inspectorate of Monuments.

The authorities, on completion, are to turn over the building to the Jewish community, and the establishment is to house a museum with items of unique historic interest relating to the medieval Sopron congregation.

Jewish settlement in Sopron first began in the middle of the fourteenth century. The Judengasse, in the Jewish quarter, which in 1440 was renamed Uj Utca (New Street), still retains much of its medieval character. The local community, about one hundred strong, most of whom were merchants, financiers, and pawnbrokers, flourished exceedingly materially and spiritually. They built a network of communal institutions, the oldest of which (1379) was the ritual bath which, as far as can be established, was housed in the synagogue grounds. The first definite records, however, mention the existance of a synagogue in the second half of the fifteenth century. Reference is made to a certain 'Nicholas living beside the synagogue" and to the Shammas residing there in 1440. Adjoining the synagogue, and belonging to the community, was a hostel and infirmary for poor and sick wayfarers.

For some eighty years the local community enjoyed the protection of the Austrian ducal rulers, but in 1526 they received an expulsion order. Pleas to the City Council were unavailing. The synagogue was plundered and its sacred books and treasures seized. Finally in 1552, the property was sold to a local tailor named Sebestyen, and the last item mentioning it by name - in the land register of 1561 - records that it was acquired by the tailor's widow and her descendants.

As part of the general destruction, priceless manuscripts were ripped apart and some of the parchment leaves used to bind material in the local archives. The devastators completed their work by desecrating the local cemetery (first mentioned in 1437), rooting out tombstones and laying waste to the whole area.

The medieval Sopron community lay submerged in its past for over 400 years until an accidental find by Chief Rabbi Maximilian Pollak, the communal historian, in 1944. A tombstone dated 1411-1412 was found in a local cellar. According to a recently-found inventory, four cartloads of tombstones dug up from the medieval Sopron cemetery were carried to the grounds of the nearby St. Michael's Church.

The Sopron city archives have also yielded rich historic data. It has been established that the parchment binding of many of its volumes is of torn-out manuscript sheets of 14 Jewish codices, many of them rare, testifying to the spiritual efflorescence of Sopron Jewry.

Search for the site of the medieval synagogue was at first unrewarding because of a mistaken notion as to its whereabouts. A will dated 1792 stated that the owner of No. 22 New Street bequeathed his shop and loft "over the late Jewish temple" to his son-in-law. But when Maximilian Pollak sought to establish the authenticity of the building as a former synagogue he found no substantiating evidence.

In 1954, however, the Civic Design State Enterprise unearthed in the courtyard remains of a vault with three ogival windows and a medieval door frame. Three years later, when the Inspectorate of Public Monuments surveyed the building for restoration, it was found that the courtyard excavations had disclosed a spacious room with ribbed and double cross-vaulting and a circular-arched headstone ornamented with rosettes. Investigation established that the large room had once been partitioned off into smaller rooms, and I corroborated the view of the excavators that the building had once been the medieval Sopron synagogue.

In the eastern wall the niche where the Torah shrine once stood remains intact. An ogival pediment over the shrine has also been unearthed. The pediment has a tracery consisting of three semi-circles on a narrow marble band from which the inscription has been removed (probably by the desecrators or subsequent owners). On the model of the synagogue at Miltenberg, of similar construction, it is likely that the inscription read: "Da Lifne Mi Ata Omed" (know before whom thou standest). This tympanum over the Ark is a relic of antiquity and can be seen on the frescoes of the synagogue at Dura-Europos, on the Euphrates, unearthed in 1932.

The spade has also uncovered a finely-worked stone fragment, possibly part of the niche housing the Torah shrine. To the right of the aperture where the shrine once stood is a small stone niche, which may have been where the pulpit was located. Two ribbed columns also unearthed probably formed part of the Almemar.

Gothic window enclosures have been located on each side of the Ark, as well as in the southern and western walls. No window openings are present in the northern walls, in conformity with medieval practice. Archaeological evidence suggests that the synagogue was built about 1350.

In the western wall, facing the Ark, remains have been unearthed of the synagogue entrance hall. Round about 1450 a rectangular and stone-framed window was cut into the entrance hall, perhaps to allow women to see more closely into the synagogue. Sopron synagogue, like many of its counterparts, did not have a separate section for women.

Originally the synagogue was entirely detached, but before 1379 a ritual bath was built adjoining the western wall and fronting into the street. A well-shaft of the bath has been unearthed. Only the two western windows of the synagogue overlooked the Judengasse.

Demolition uncovered remnants of many Hebrew prayer-books, some of which, however, date to 1944, when a ghetto was established during the Nazi era.

The medieval Sopron synagogue was doubtless constructed on the pattern of other synagogues of its time. Thus its three-to-two length-breadth proportion is identical with that of the synagogue at Nagy-Marton (built in 1354), its general structure and architectural refinements also call to mind the Miltenberg synagogue. Paucity of material, however, does not enable a co-relation to be established with the medieval synagogues of Lower Austria, such as those which existed at Hainburg, Korneuburg, and Neunkirchen.

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Facts Behind The News

Newest Israel - Syria Feud What's Behind It?

The clashes near the village of Tawafik in Syria appear to be the most serious incidents on the troubled Israeli-Syrian border since December, 1955.

Early that month, Israeli fishermen on the Sea of Galilee were machine-gunned from the Syrian shore. In retaliation, Israeli forces raided Syrian positions, killing fifty and taking twenty?five prisoners.

Tension rose in the Middle East. Syria, backed by the Soviet Union, called for the ouster of Israel from the United Nations. The Security Council unanimously condemned the Israeli raid.

HAMMARSKJOLD INTERVENED

But the situation eased when Secretary General Hammarskjold flew to Israel and then to Cairo for talks. Premier David Ben-Gurion of Israel contributed to the relaxation by announcing a suspension in plans to divert the waters of the Jordan River in the disputed area.

This issue had been one of the sources of contention since the partition of Palestine was approved by the United Nations in November, 1947. Israel was proclaimed a state the following May. The Arab armies attacked, but were pushed back beyond the partition lines.

Syria was the last of the Arab countries to accede in 1949 to an armistic sponsored by the United Nations that left three demilitarized areas on her border with Israel.

SOUGHT JORDAN DEVELOPMENT

From the beginning, Israel, poor in resources and above all in water, sought the development of the Jordan. Her proposal for a joint water and power project was endorsed by a majority of the Security Council in January, 1954. But Moscow, which had backed the partition of 1947, vetoed the motion in its first major bid for Arab support.

Sermon For The Week

Religious Ritual

"And it shall be for thee as a sign upon thy hand and for a memorial between thine eyes; that the law of the Lord shall be in thy mouth" (Ex. xiii. 9).

Every sensible person must, on reflection, agree that ritual is an essential part of life. It is a necessary expression of human desires, emotions and reactions. Life deprived of ritual becomes dull and colourless. This is especially true of religious ritual which is the supreme expression of man's deeper emotions.

But unfortunately it is just religious ritual which is exposed to the greatest danger and abuse. Integral part of Judaism though it is, it can so easily be reduced to a mere meaningless practice. It can become a routine devoid of thought or of assessment of its inner purpose. It can even become a drudgery of which people can tire because of constant repetition and ultimately may be rejected or discarded.

One such piece of ritual is undoubtedly the use of Tephillin. We would be deceiving ourselves were we to believe that the ceremonial of their use is as honoured as it should be. All too many have relinquished the practice. Instead of laying them, they mislay them. It is a painful sight to see worshippers at mid-week services either not wearing Tephillin or fumbling with them because the procedure of donning them has been forgotten.

Tephillin are certainly a ritual with a purpose. They are not an end in themselves, but the means to an end. The sign upon the hand and the memorial between the eyes are designed "that the law of the Lord shall be in thy mouth". Essentially they are an aid to prayer and serve to remind the worshipper that utterance shall not merely emerge from the lips, but shall be actuated by something deep and fundamental. They are a guide to the lips. They help to remind us that worship itself, if it lacks care, devotion and direction, becomes an empty formula, a meaningless recital, the adoption of a pose, an act, possibly a piece of artistry but without any real affinity with the heart and its yearnings or with the mind and its probing.

A close connection must exist between prayer and the forces which actuate it. Hence the need for a sign on the hand and on the head - those parts of the body which represent action and conduct, feeling and thought. Just as these are essential to life, so is prayer; and as prayer is needed to express our inner emotions, so are the aids necessary for its formulation and direction. The binding on the hand and the encircling of the head are not just tokens on the part of the worshipper. They should help to bind him to the meaning and purpose of prayer; remind him of his relations with his God and the need for self evaluation as a mortal. Such a ritual is conducive to humility and helps to put life into perspective. The Rabbinic injunction which urges that the Tephillin shall be so bound as to form the letters of the word **Shaddai**, is not fanciful. It again reminds the worshipper that mind, heart and physical strength must become instruments of higher religious service.

If we so wished it, the appreciation of the inner beauty and profound purpose of this ritual could revitalise our life, which is slowly growing emptier of meaning. There are no substitutes for such religious ceremonials. They remain an essential need of this generation which is supplanting the beauty of religious practice with the ugliness of material desires, and religious refinement with grossness. The proper use of Tephillin and an assessment of their worth as an aid to higher expression are still of primary importance. In the words of Proverbs, they can act as "a circlet of grace to thy head", therefore "bind them on thy fingers and inscribe them on the tablet of thine heart".

Social And Personal

Orthodox Women Hear Warning About Unkosher Products

The theme of the Orthodox Jewish women Conference held on January 27th, at the Shaarei Shomayim Congregation, was Kashruth and the Development of Kosher products.

It began with the Orientation and Opening Prayer, followed by a report given by Mrs. Saul Sigler, president.

A most constructive and inspiring panel discussion on Kashruth, a topic concerning the dietary laws, was one of the highlights on the program of this First Annual Conference of the Ontario Chapter Women's Branch of the Union of Orthodox Jewish Congregations of America.

WHY KOSHER PRODUCTS ARE EXPENSIVE

Much to the amazement of all ladies present, Mrs. Ted Waldman, president of Shaarei Shomayim Sisterhood, who represented the housewife on the panel, disclosed some startling information about a popular product on the market containing a preservative, rendering it un-kosher. She also disclosed that several products contained one kind or another of unkosher vitamins. Several questions in her report were directed to the next speaker on the panel. Mr. Leon Weinstein, president of Power Super Markets, Ltd., who represented the dealer. Mrs. Waldman asked why our large chain stores did not stock more supervised Kosher products and why those that were available, were exhorbitant in price.

KASHRUTH DIRECTORY DISCUSSED

Mr. Weinstein answered a number of these questions and gave some very constructive suggestions. He pointed out that if there was sufficient demand for a certain product, the price would naturally be lowered. It is up to the women then to demand the Kosher products and to support their demands. Mr. Weinstein told the audience and Rabbi Morris Gorelik, spiritual leader of Machziki Adas (Clanton Park) Congregation, the next speaker on the panel, that if the Vaad Hakashruth of the Orthodox Division of the Canadian Jewish Congress would make avalable a Kashruth Director of products sanctioned by them, he would make provisions in some of his stores, for the sale of these products. Mr. Weinstein was referring to a Kashruth Directory similar to that published by the Union of Orthodox Jewish Congregations of America, whose supervised products carry the symbol (U.)

"Ontario Chapter" Women's Branch, informed Mr. Weinstein that they will work with the Orthodox Division of the Canadian Jewish Congress and will possibly be able to have such a director published.

RABBI PRAISES WOMEN

A question period followed. The moderator, Mrs. Bernard Rosenweig, presented the questions asked from the floor.

The afternoon session started with the luncheon, chaired by Mrs. Harry Botnick, president of the Torah Emeth (Viewmount) Sisterhood. Rabbi Dr. Walter S. Wurzburger, spiritual leader of Shaarei Shomayim Congregation, chairman of the Toronto Division of the Rabbinical Council of America, brought greetings from the Rabbinical Council, and congratulated the women for choosing "Kashruth" as the theme of their Conference. Mrs Ted Waldman brought greetings from the Shaarei Shomayim Sisterhood.

GASNER GIVES FACTS ON SHECHITA

Mr. M. W. Gasner, chairman of the Orthodox Division of the Canadian Jewish Congress addressed the delegates and guests and told them of the progress made to date in the field of Kashruth. He stressed the importance of unity among all the people. He discussed the matter of Shechita and advised that the government accepted the Jewish law of slaughtering as being a humane method.

Mrs. Chas Weinstein, Brooklyn, Mass., Region President of the New England States, was the guest speaker.

MOVEMENT GROWING

She gave a brief report about Women's Branch, mentioning its aims and benefits. She said that Women's Branch is the fastest growing organization in the dedication of true Orthodox Judaism. She said that we must have faith and contentment and should take pride in our heritage.

Before the business meeting took place, the ladies viewed the display of holiday tables set up by the Sisterhoods. There was also a display of Kosher foods showing the many supervised products available.

When the Ontario Chapter was organized last May, there were 5 affiliated Sisterhoods. To date, there are 11. These include Sisterhoods from Toronto, Hamilton and Ottawa. Several Sisterhoods from Belleville, Cornwall, Kingston, Kitchener, Peterboro, etc., have shown an interest in the work of Women's Branch and will no doubt become affiliated in the near future.

WHAT MAKES THE ANTI-SEMITE RUN

Dr. Bernard Lander, Dean of the Graduate School of Yeshiva University and Professor of Sociology at Hunter College, noted author and expert on juvenile delinquency, will be the guest speaker of Shaarei Shomayim Congregation from February 11th to 14th.

Dr. Lander will speak on "What Makes the Anti-Semite Run?" at a lecture on Thursday, February 11th, at 8.30 p. m.

At Sabbath morning services on February 13th, Dr. Lander will speak on "Meeting The Challenge of Our Time." On Sunday morning, Dr. Lander will address the Shaarei Shomayim Brotherhood Breakfast Club and his subject will be "Movements in Jewish Thought."

Dr. Lander formerly occupied a pulpit in Baltimore, Maryland and presently serves as a member of President Eisenhower's Advisory Council on the Public Assistance Programme, as Chairman of the Commission on social welfare of the Synagogue Council of America, and as Associate Director of the Evaluation Committee of the National Conference of Christians and Jews.

AGUDAH ACTIVITIES

The North Toronto Branch of Agudah Israel has recently moved to a new location, 3690 Bathurst St., below Wilson Ave.

ZEIRE—A Zeire Melave Malka was held at 608 Bathurst St., on Mozoie Shabbos, January 30th, at 8.30 p.m. This event marked the innauguration of the reorganized Toronto Zeire Group.

PIRCHEI — The Boys Shabbos Groups are held at 608 Bathurst St. and the New Branch, 3690 Bathurst St. This new group is growing by leaps and bounds —Every Shabbos showing an increase.
The Sunday activities are centered at 608 Bathurst Street.

BASSIA—The Girls Shabbos Groups are held at three locations — 608 Bathurst St.—Burnside & Bathurst —1 Viewmount Ave. The Sunday Activities are centered at 608 Bathurst St.

Stincrease- l has o r
All Jewish children are invited to participate. They can be assured of great enjoyment in a Torah true Atmosphere. The Groups are led by capable and dedicated leaders.

ALON—Rabbi and Mrs. Moshe Alon (nee Audrey Weinstock) of Hamilton, proudly announce the arrival of their first daughter Shoshana Rosanne, Rosh Chodesh Shvat, at St. Joseph's Hospital, Hamilton.

FEIGA BREINDL BERGER

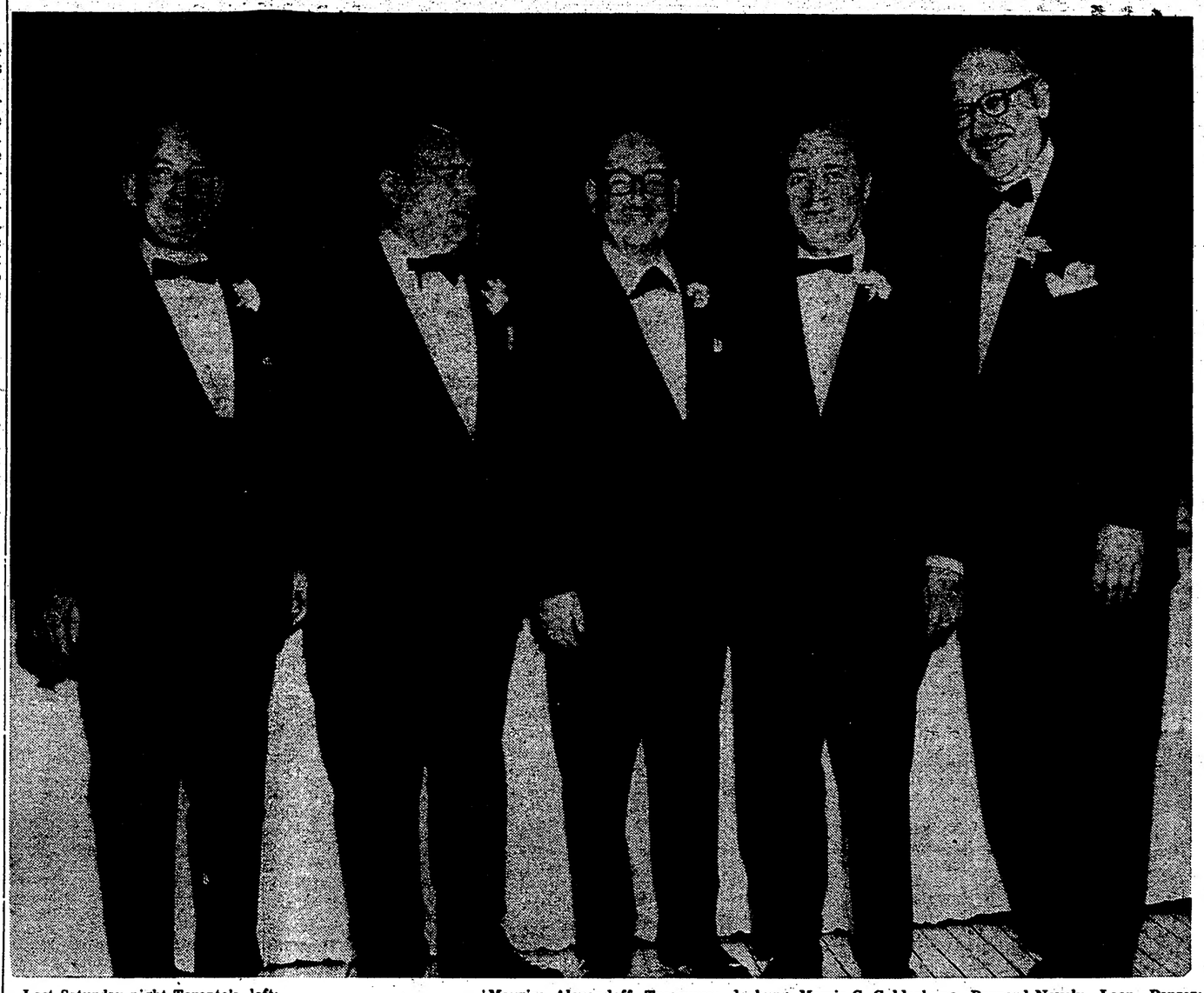
The passing of Feiga Breindl Berger, Toronto, has been learned with deep grief and with sincere sympathy for the entire Berger family.

The late Mrs. Berger is survived by four sons: Kalman, well known Histadrut leader; Shimon; Mordecai and Berl. Four daughters: Beila; Chaya; Leah and Esther, and by grandchildren and great grandchildren.

The deceased stemmed from Staszow, Poland.

She was universally respected for her charitable work.

Famous Toronto Congregation Installs New President And Administration



Last Saturday night Toronto's Shaarei Shomayim, one of the greatest Orthodox congregations on the continent, installed a new president, vice-presidents and a new administration.

The elite of our Jewish community participated in the great event.

In this picture from right to left:

Myer W. Gasner, leader of Toronto's Orthodox Jewry; Mr. Saul Sigler, new president; Sam Sable, outgoing president; John D. Fienberg, 1st vice-president and chairman of the Board of Governors; Nathan Lieberman, second vice-president.

Others installed formally: Maurice Alexandoff, Treasurer; Samuel Stambler, Secretary; Louis Eisen, Parnas; Joseph Flieshmann, Gabai. The Board of Governors include:

Charles Anthony; Benjamin Barth; Al G. Brown; I. Caplan; Harry Donin; Benjamin Freedman; Harry Garfinkel; Meyer Gasner; Philip Gilburt; Lil Goldenburg; Morris G. Goldenburg; Irving Green; P. S. Greenstein; Meyer Harris; Bernard Hattin; Benjamin Kaminker; Samuel Kanarick; Harry W. Kay; Joseph Kofman; Jasob Kosoy; Joseph Levine; Samuel Mandel; Murray Midanik; Dr. M. M. Mink; Philip Moscoe; Lou N. Nadler; David E. Newman; Bernard Noyek; Leon Panzer; Morris Prousky; Samuel J. Sable; Samuel Salem; David Satok; Victor Sifton; Morris Shankman; Julius A. Shapiro; Leonard R. Shapiro; Louis Shiffman; Arthur Silverstein; Dan Sloven; Eddie Solish; Alma Waldman; Ted Waldman; Israel Weinberg; Samuel Verman; Jack E. Young; Louis J. Zuker.

VANIER

(Continued From Page One)

TICKETS FREE

The public response to the meeting so far has been heartening. To ensure admission, tickets can be obtained without cost from the office of the Canadian Jewish Congress, 150 Beverley Street, Toronto.

The presidents of all Jewish men's and women's organizations have agreed to serve as patrons and patronesses of the event.

STORES TO DISPLAY DOCUMENTS

During the week of February 8 a number of retail stores in downtown and uptown Toronto have agreed to provide the use of their windows for a number of displays demonstrating the contributions and achievements of the Canadian Jewish community to Canadian culture the arts and sciences. Those shops include Birks', Creed's, Eaton's and Simpson's, Morgan's and Fairweather's (the latter two at Lawrence Plaza).

The windows will have sections devoted to historical mementoes of Canadian Jewry, books on various subjects by Canadian Jewish authors paintings and culptures by Canadian Jewish artists, musical scores and religious objects. Most of these will remain on display during the week of February 8 and promise to be an interesting, illustrative, side-light to the celebrations of the Canadian Jewish Bicentenary.

The Two Vice-Presidents

MR. SABLE CONGRATULATES JOHN D. FIENBERG AND NATHAN LIEBERMAN

EDITORIAL: Our Bicentenary

(Continued from page one)

Jews and non-Jews alike. The Ezekiel Hart story, which fortunately led to the establishment of civil and political equality for Canadian Jews, is one of the few striking episodes —for the most part the remainder is the story of even and ordered development culminating in the rapid upswing after the 1890's. The last 60 years have seen the classic story of development and expansion in a country which has been quick to make full use of Jewish talents, devotion and resources.

Because of the quality of Canadian culture, there has been a willingness in Canada to allow for cultural differences. In a land where the French language has an official place, the melting pot theory has never been dominant and there has been a greater acceptance of the differences and variations in pattern introduced by many elements.

Canada's Jews have found the proximity of the United States more of an advantage than a risk. Unlike more isolated communities like South Africa and Australia, our community has had the best of both possible worlds, drawing on the reservoir to the South for its educational, religious and cultural resources, yet retain to a great extent its own individuality and character. The homogeneity of our Jewish community has avoided the social stratification as between the German and East European Jews that still bedevils the community structure of United States Jewry with its conflict between American Jewish Committee, American Jewish Congress, etc., its lack of a roof organization and its besetting multiplicity of interests.

The 200 years of the past, the story of development and expansion reflect a record that promises, we feel, an equally satisfying fututre.

ARABS WANT THEIR OWN PARTIES

JERUSALEM, Thursday — The Arabs want their own parties. An influential group of Arab intellectuals and politicians have appealed to Israel Arabs to withdraw from the "Jewish parties" and form a purely Arab political front. This proposal affects Mapai, Achdut Avodah, Mapam and the Communists.

Public Celebration

OF

Canadian Jewish Bicentenary

Royal York Hotel

CANADIAN ROOM

Tuesday, February 9

8:15 P.M.

HIS EXCELLENCY GEORGE P. VANIER

GOVERNOR - GENERAL OF CANADA

WILL BE GUEST OF HONOUR

Participants:

Saul Hayes, Speaker
Cantor Moshe Koussevitsky
Paul Kligman
Jacob Reinglass
Ruth Segal
Gordon Kushner

Sponsored by

CANADIAN JEWISH CONGRESS
CENTRAL REGION

No admission charge - Everyone welcome

Are They A Part Of Israel?

A STRANGE JEWISH SECT

THE REMARKABLE STORY OF THE KARAITES

By Dr. P. Selvin Goldberg

Towards the end of the eighth century C. E., when the strange sect called Karaites appeared on the stage of Jewish history, th head of the Jewish Palestinian community was the Nasi, or Prince, who was usually of the family of David. In the Jewish community of Babylon the counterpart of the Nasi was called the Rosh Geluta, or Exilarch, who enjoyed wide authority granted him by the Government. At the time of the rise of Karaism, about 775 C.E., the Exilarch in Babylon died childless. Two brothers, probably nephews—Anan and Josiah—were next in order of succession. Anan should have received preference over the less learned Josiah. Nevertheless, the nomination was given to Josiah, who was elected Exilarch by the Gaonin — the heads of the two great Babylonian colleges of Sura and Pumbedita. The choice was confirmed by the Caliph of Baghdad.

Anan's proud disposition would not allow him to accept a subordinate position to his younger brother. Urged on by his own followers, as well as by a number of existing anti-rabbinic sects, he allowed himself to be proclaimed anti-Exilarch. Since this step amounted to rebellion against the authority of the Caliph, he saved himself from death by a pious declaration before the Caliph that he was head of a religion which was quite different from that of his brother and the rabbinical Jews. Furthermore, by protestations of deep veneration for Mohammed as the Prophet of the Arab nation, and by showing that his new religion coincided in many points with the Mohammedan, he not only won his freedom but also gained the favour and protection of the Arab authorities.

The "Book of Precepts", which Anan wrote on his release from prison, is the basis of the sect so strangely founded. In it there is a complete disregard for any of the accomodating laws instituted by the rabbis in interpreting difficult Biblical passages. For example, Exodus xxxv, 3, states: "Thou shalt not kindle fire in all thy habitations on the Sabbath Day." The rabbis' interpretation of this was that the "thou" referred to a Jew, but anyone who was not a Jew was permitted to light a fire. Anan, however, interpreted this verse literally, and thus no light or fire was allowed to his followers on the Sabbath day; leaving the house except to go to pray was forbidden, washing, bed-making, and carrying food were similarly forbidden. No kind of work could be done even by a non-Jew for a Jew on the Sabbath day; to light a fire for the benefit of a childbearing woman, even were her life in jeopardy, was not allowed. Basing himself on the verse "I am the Lord thy healer," Anan declared that God alone had to be sought as physician, and no human medicine could be resorted to.

Rules such as these brought rigour, stingency, and gloom into the Karaite sect. Since no food could be warmed on the Sabbath day, the Sabbath came to be a day of austerity and misery. To the followers of the rabbis, on the other hand, the Sabbath was a day of delight, and while to them it would be unthinkable to have penitential prayers or even a Confessional of Sin recited at the Sabbath service, just the reverse took place among the Karaites. Not only was the Al Chet recited during the Sabbath morning service, but special Selichot were included for Sabbaths and Festivals.

The stringency of the Karaites is particularly noticable in their laws regarding ritual cleanliness. A person became ritually unclean in a number of ways, and in Temple times such people were debarred from entering the Temple until they were cleansed by being sprinkled with "waters of purification." Later, when this procedure was no longer possible, washing in a prescribed measure of water sufficed, and such hitherto unclean people were then allowed to participate in religious activities.

To the early Karaites, however, the laws of ritual uncleanliness as laid down in the Book of Leviticus remained binding. Anyone even touching a ritually unclean person or thing automatically became unclean, and thus women had to be fed away from their families at certain times, and the utensils they touched were no more usable. Burying the dead provided Anan with many thorny problems. To take part in funerals and to busy oneself in burying the dead was always considered meritorious among Jews; but at the same time this amounted to voluntarily contracting uncleanliness. The practice, therefore, developed in later times of engaging followers of the rabbis for the purpose of burying the Karaite dead. To avoid exploitation the Karaites were ultimately forced to devise new legal fictions whereby they could perform burials themselves. Their Haham supervised the procedure, and among the many precautions which had to be adopted was the practice of enveloping the body in cotton wool before placing it in the casket.

With regard to Karaite marriage laws there is the following statement in Genesis ii, 24, "therefore shall a man leave his father and mother and cleave to his wife and they shall both be one flesh." Anan interpreted this verse to mean that the husband and wife became one person legally, the result being that the husband's brothers and sisters automatically became the wife's brothers and sisters and therefore could not marry. Blood relatives on either side were similarly debarred. As the Karaites frequently lived in small communities, it often happened that after a few marriages the whole community came to have ties of kinship, and marriage for those who were single was no longer permissible. While the wealthier Karaite Jews living in the Crimea could go to look for spouses among other Karaite communities, such as Constantinople, this was not possible in the smaller and poorer communities. These marriage laws brought about a great decrease in the Karaite population, and it is understandable why when a child was born there was excessive joy; conversely, when one of their number died he was buried secretly at night so as not to cause rejoicing among their opponents.

In a few instances only Anan alleviated the position of women from that enjoined under rabbinical authority. In the Bible it states "by the testimony of two males shall a matter be decided. Anan maintained that if two males were necessary then a minimum of three females was required —a more modern interpretation than the rulings of the rabbis. Furthermore, unlike rabbinical Judaism, Anan held that the woman could divorce her husband. Under rabbinic law a female could not inherit. but basing himself on Scriptures Anan allowed a daughter to inherit one-third of a son's portion.

The following points on the attitude adopted to the Festivals by the Karaites are of interest. The Feast of Passover they called Hag Ha-Matzot and because in the Torah matzo is referred to as lechem oni, which can be translated as "poor bread", the Karaites insist that matzo must be made only from barley, the poor man's staple diet. The Festival of Shavuot must always be observed on a Sunday, since in Leviticus xxiii 16, it expressly states in connection with this Festival that "ye shall count from the morrow after the Sabbath, seven weeks." On the Festival of Tabernacles Anan abolished the old-established custom of carrying the lulab and etrog. Later Karaite authorities permitted the use of the lulab in its understood form, but maintained that any fruit, not necessarily an etrog, could be carried with it.

Rosh Haschane is known among the Karaites as Yom Terua, which they translated as "a day of alarm" and which they believed should express itself in and through prayer.

The Day of Atonement was a day of the utmost severity and hardship; even suckling children had to fast. Of the minor Festivals, since Chanucah is not mentioned in the Bible it is not observed. Purim is observed as a two-day fast, and reading the Megilla is prescribed.

Originally Anan forbade the eating of meat to his followers. In so doing he followed the procedure of the Abele Zion—mourners for Zion — a sect of Jews who, following the pattern of the Essenes, dressed in black, lived in caves, kept fasts during week-days, abstained from meat and wine, and continually prayed for the return of Israel to the Holy Land and the rebuilding of the Temple. Early in his career Anan had come into contact with this sect, and it is not surprising, therefore, that many of his austere innovations were derived from the procedure of the Abele Zion. "Only when and where wine and meat can be offered on the altar may they be used at the table" became Anan's maxim.

The Karaite movement originated in Babylon. From there it spread (no doubt through the Abele Zion) to Palestine also to the Crimea; and Constantinople had an important Karaite community. Egypt, too had a large community, which ultimately withered due to the great influence of Maimonides. Before the last war it was estimated that there were about ten thousand Karaites in Russia and about two thousand in other countries. What has happened to the Russian Karaites is not known. What is known is that today there is a small group of Karaites in modern Israel.

The 16th Annual Jewish Festival Begins Feb. 13

NEW YORK — The 16th annual nationwide celebration of Jewish Music Festival to be observed under the auspices of the Jewish Music Council of the National Jewish Welfare Board (JWB) opens on the Sabbath of Song, February 13, it was announced by Rabbi Emanuel Green, Council Chairman Theme of the month-long Festival is "Peace and Brotherhood As Reflected in Jewish Music."

More than 1,000 Jewish organizations in the United States and Canada, as well as national symphonies, colleges and radio and television stations, are expected to take part. Programs slated include chamber and symphony concerts, choral and dance recitals, special religious services, "Israeli Nights," exhibits, dramatizations, lectures and radio and television events.

Festival events are being planned by Jewish Community Centers, synagogues, Jewish schools, colleges and local Music Month committees. The Festival will also be marked at many military posts in the U.S. and overseas.

Jewish music compositions created in connection with the national commissioning project of the Jewish Music Council will have their premieres during the Festival in a number of cities. Some 60 new works have been composed as part of the project.

To aid Jewish Music Festival programming, the Jewish Music Council has provided 37 program aids. These include suggested Festival programs, lectures, radio talks, bibliographies of music, reviews of recordings and a four-colour poster announcing the dates of the Festival. Recently-published pieces are "A Progress Report on Commissioning," by Dr. A. W. Binder and Rabbi Avraham Soltes; "Peace and Brotherhood as Reflected in Jewish Music," a biography of suitable works prepared by Dr. Joseph Freudenthal, Rabbi Ario S. Hyams and Leah M. Jaffa; 'Quotations on Peace and Brotherhood," by Rabbi Philip Goodman; "Record Reviews Excerpted from Jewish Music Notes"; and "Sabbath for Mankind," a talk on the Columbia Broadcasting System's "Church of the Air," by Rabbi Rudolph Rosenthal.

$3,000 Merit Fellowship For Graduate Education In Social Work Again Offered By The President's Club Of J.W.B.

NEW YORK:— A national merit fellowship in an important area of communal service will again be sponsored this year by the Presidents Club of the National Jewish Welfare Board.

The fellowship carries with it a grant of $3,000, divided into $1,500 for each of the two years of required graduate social work education for a person planning a professional career in a Jewish Community Center or YM-YWHA.

Individuals interested in practicing social group work in a Jewish Community Center or YM-YWHA are eligible. The winner of the fellowship will be announced in April. Deadline for applications is March 15. The fellowship will be granted on the basis of academic achievement and leadership potential. Details and application forms may be secured from the Bureau of Personnel and Training, National Jewish Welfare Board, 145 E. 32nd St., New York 16, New York.

Mrs. Cecil Ruth Sands, of Brooklyn, N.Y., the only woman member of the New York City board of education, has been named to head a committee which will raise additional funds for the fellowship. Anyone contributing $3,000 or more may establish a new fellowship in someone's honor or memory.

The Presidents Club of JWB is an organization of past and present Jewish Community Center and YM-YWHA presidents. J.W.B. is the national association of Jewish Community centers and YM-YWHA s Hyman Rogal of Pittsburgh, Pa., is president of the Presidents Club and Solomon Litt, of New York City is president of JWB.

The committee to administer the fellowship is headed by Leonard Kaplan, Boston. The fellowship was originally established last year through the contributions of Hyman Rogal, Pittsburg; Morris Cafritz, Washington, D.C.; Philip Dimon, Paterson, N.J., and Aaron Brenner, Memphis, Tenn.

NO. 1 PRODUCT: BABIES

Washington (CJN)

George Kasem, first Arab ever elected to Congress, claims that his congressional district outside Los Angeles, is the fastest-growing in the nation. It has trebled its population in the last ten years.

Defending the consumer on the floor of the House, Kasem engaged in a sharp exchange on tariff policies with GOP Rep. Keith Thompson of Wyoming, a high tariff man.

"I am sorry," inquired Thompson testily, "but I do not know what the gentleman's district is. What is your principal item of production?"

"We produce babies," replied Kasem.

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Tu Bishvat In Israel

NEW PLANTING SEASON BEGINS

Following the onset of the first rains, 7,000 Jewish National Fund afforestation workers commenced work in what is planned to be the Fund's most extensive planting season.

The rate of planting, initialIh slowed down by the lateness of the rains, must now be doubled if the programmes for planting nine million trees from, Metulla in the north to Dimona in the deep Negev, is to be carried out.

The new planting season initiates a new era in the work of the JNF in whose hands all afforestation work in Israel is concentrated. At a recent Foresters' meeting at Eshtaol Mr. Joseph Weitz, Head of the JNF Land and Development Division gave an account of the Fund's ten-year plan. This, he said, envisages the planting of approximately 100 million trees, the retorations of the remnanants of ancient forests, the extension of the rows of trees planted along highways, enlarging the network of fire observation posts and rational planning in the use of forest products.

Tu Bishvat in Israel

Tu Bishvat, the New Year For Trees, falls this year on February 14th. In Canada it is still the dead of winter. Those who live in the suburbs or near parks see only a lattice work of naked tree branches and dead brown frost-crusted soil. In Israel winter is generally less severe. It makes its presence known by rains rather than snow, although snow is not uncommon around Jerusalem and the hills with their tall Jerusalem pines often take on the Alpine look.

But generally, the winter observer in Israel sees a procession of thick rain clouds marching endlessly in from the sea. Curtains of rain shroud Haifa Bay and swathe the Carmel in mist. Rain shimmers on the pavements of Tel Aviv and along the beach mall where a graty Mediterranean sends combers rolling up to the highwater mark, Safed and Rosh Pinah and the other high towns are cold and wet. Down in the sub-tropical Beit Shean Valley there is a steady drip of water and the muddy Jordan nearby is riddled by a million bullets of rain.

Then one day, perhaps a week or more before Tu Bishvat, there is a break in the clouds. The Israel sky, blue as ever, peaks tentatively through. A raincoated umbrella carrying stroller along the Mediterranen will be rewarded by a sudden flood of sunshine and there may be days of more torrential rainfall. But already a submtle change can be detected in the texture of the air. Overnight the Sharen Plain will burst into colour with thousands of anemones dotting the fields and slopes. The reds and blues and yellows and purples will begin to rise like a tide into the foothills and then into the colder mountains of Judea and Galilee. The rainwaters, foaming and coursing through the wadis, chewing away the banks, will begin to subside. The torrents that gushed all winter from the terraced hillsides will lesson.

When Tu Bishvat dawns the ground underfoot may still be wet with mud, but thousands of booted children will march forth from schools in villages and kibbutzin and towns and cities. Then kneel on the damp, bubbling soil and tenderly plant their tiny saplings in tribute to the ancient New Year of Trees.

In years past Jews outside of Eretz Israel celebrated Tu Bishvat only by eating Israeli fruit. Today they too can plant trees—by proxy—enabling with their contributions the planting of their trees by the JNF workers in Israel.

Keep Smiling

NO CREDIT

The SHNORRER told a tale of real woe, which touched his prospect.

"I really would like to give you something," said the wealthy man, "but I just do not have my wallet with me: Could you return tomorrow?."

"Oh, no," replied the beggar. "I will not come back tomorrow. You have no idea how much I lose each year by EXTENDING CREDIT."

* * *

HE KNOWS

An entire week had been devoted to teaching and explaining the Ten Commandments. At the end of the week came the oral examination.

TEACHER: "And which one of my bright little boys knows one commandment he has seen recently which contains just four little words?"

SHLOIMIE: "I know, teacher. 'Keep Off the Grass.!"

* * *

IT HAPPENED TO TRACY

The young Rabbi had a gift for getting youngsters interested in the Bible. He would select stories which had an adventure angle bound to arouse the curiosity of young people, such stories as "Jonah and the Whale," the "Maccabees," "David and Goliath." Today he would to captivate them with "Daniel and the Lions."

But . . . It was a failure. From the beginning he saw that it just wasn't taking. ES GATE NIGHT. He finally broke down and turned to the class:

"What's up, boys? Don't you find this story exciting?"

"Nah!" rang out one voice. "That's old stuff. It happened to DICK TRACY last week!"

Our Quiz

QUESTIONS:

1. What parents transmitted to their children what they themselves did not have?
2. The Prophet Moses Ben Amram first led the Jews ouot of Egypt in 1200B.C.E. Who led them back?
3. What is the first sporting event mentioned in the Bible?
4. Who was presented with a walking stick?
5. Who was the greatest financier in the Bible?

ANSWERS:

1. **Adam and Eve. They had no parents.**
2. **General Moses Ben Dayen (Moshe Dayen) who routed the Egyptian forces in October, 1956.**
3. **The beginning of the human race.**
4. **Adam. Eve presented him with a little Cain.**
5. **Noah. He floated an unlimited stock company when the entire world was in liquidation.**

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— THE WOMAN AND THE HOME —

Defeated His Namesake: Karl Marks

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Sir Simon Acclaims Father for Growth of Chain Stores

LONDON—Sir Simon Marks once told a left-wing politician that he had learned a decent code of conduct toward his fellow human beings not from Karl Marx but from Michael Marks.

The politician had complimented him on the welfare services provided by his firm, Marks & Spencer, for its employes and told him it had put socialism into practice.

The tribute Sir Simon paid his father was typical of him. Often when he is complimented for his keen business acumen in building up a chain of 237 stores with an annual turnover of more than £134,000,000 ($375,200,000) he praises his father as his inspiration and the source of many of his ideas.

Michael Marks emigrated from Poland to Leeds in the industrial Midlands in 1884. There he began the business that now sprawls all over Britain when he took over a stall in the Leeds market.

The reels of cotton and laces and the other items he sold were all priced at a penny. He put quality first, Sir Simon recalls, and would rather cut his margin of profit than sell something he considered shoddy.

Business Expanded

Later he went into partnership with Thomas Spencer, sales manager for a Yorkshire textile company. Together they expanded the business to a chain of small stores and market stalls.

There were about seventy of them when Michael Marks died in 1907 and his son, not yet 20, became a director.

He became chairman in 1924 and now as chairman and joint managing director with his wife's brother, Israel M. Sieff, he still manages the business that in the intervening years has become so successful.

Its policy of quality at the lowest possible price brings about 6,000,000 customers trooping into its stores each week. They range from mink-clad women to laborers in jeans.

They are in search of skirts or dresses, shirts or sweaters, suits or shoes or perhaps something in the way of food. The range is widely varied and the customers will testify the quality is good and the clothing designs unusually tasteful.

"We want to glamorize the women and children of Britrain—the ordinary people — and at prices which everyone can afford", Sir Simon once said.

Sir Simon Explains

He received nation-wide publicity recently when the Government was urging price cuts as one way of beating inflation and Marks & Spencer responded by slashing prices.

It was sound business sense, Sir Simon told his shareholders, to extend to the public the results of an efficient business operation.

His constant search for more efficiency and economy in operation led to a drive throughout the chain to eliminate needless paper work. It was touched off when Sir Simon found some of the salesgirls in a branch working overtime one Saturday filling in record cards. Neither he nor they could figure out why the cards were needed.

The reforms led to the elimination of 22,000,000 pieces of paper weighing about 105 tons that the concern had used each year. Time clocks and a million time cards were eliminated when it was found supervisors were better checks on lateness.

To the delight of customers Marks & Spencer decided it was easier and more efficient to exchange any returned article than to fill out 500,000 complaint cards.

While business boomed, the staff at headquarters and in the branches was cut. The turnover of £134,000,000 during the 1958-59 fiscal year ended last March 31 meant a profit of £7,709,000 ($21,585,200.)

Both were record figures but the chances are they will be improved this fiscal year, for during the April through September period of 1959 sales totaled £67,637,000 ($189,383,600), up nearly £3,000,000 ($8,400,000) compared with the same 1958 period. The profit figure for this period was not published.

Marks & Spencer has no factories or warehouses. But at its new and impressive Baker Street headquarters it has elaborate, spotlessly clean and modern laboratories, testing kitchens and designing rooms.

It is here that Marks & Spencer works out exact specifications for the mills that make the cloth that goes into its clothing, for the manufacturers of that clothing and other goods, for the bakers who supply its food counters. And it is here that the results are examined and tested.

The key to the success of this operation, Sir Simon believes, its the close cooperation between the firm as the merchandiser and the manufacturers. Ideas are constantly being exchanged.

Sir Simon will be seventy-two next July, but it is hard to believe it. His hair is still only streaked with gray, his eyes gleam with vitality, his step is light.

He seems completely relaxed. His day at the office begins at about 10 A.M. and ends at 5 P. M. and he says he has seldom spent more time there. But he obviously is dedicated to his business and aware of all its nuances.

Sir Simon once played a great deal of tennis but now adays his chief outside interests are the theatre, concerts and his collection of French Impressionists.

Long a friend of the late Dr. Chaim Weizmann, first President of Israel, he has helped that country greatly with donations and in other ways. Through a charitable trust he has established he also has given thousands of pounds to British educational institutions.

Sir Simon has been married since 1916 to the former Miriam Sieff.. They have two children and six grandchildren.

Israel Interior Department Puts Ban On Showgals

Jerusalem, (CJN) — [Special.]— The Israeli government today announced plans to sweep strip-teasers out of the Holy Land.

The Ministry of the Interior said it was drawing up an airtight new ban on strippers for approval by the Knesset (Parliament.) Under existing law, the girls are forbidden to perform in theatres before what are considered "general audiences." but are allowed to take it off in night clubs for audiences called "private."

Religious Reasons

But with a flood of imported strippers arriving in night clubs for the approaching tourist season, the authorities decided to crack down on the acts. One strong reason was the belief that the striptease clashed with Israel's billing as "the land of the Bible" and the country's general religious appeal.

The new law therefore will ban the acts regardless of whether the audiences are "public" or "private."

A Mother

BY RUTHIE

This is the story of an acquaintance of mine whose problem may be of general interest to our women.

The lady moved here recently from another Province. She lives in a very fashionable neighborhood. In general, she's a happy person. Her husband has a good business and the children have been accepted by their schoolmates and young neighbors. Despite all this, she is concerned about the assimilationist trend in this neighborhood; there is too little Jewishness even for her taste.

L. stems from a religious home but, at a very young age, she had broken away from Jewish tradition. However, as she becomes older and is observing the young generation of her social class, memories of her parents' home are pervading her thoughts more and more. At times, the nostalgia becomes almost unbearable. The environment plus the events of the last two decades have aroused in her an interest in things Jewish. She feels that her own children should receive more than just a smattering of Jewish education.

Of course, it is hard for me to give her advice one way or another. I believe that religion and education of children is one's own private matter. However, I do not mind giving my opinion. I agree wholeheartedly that "just a smattering of Jewish education in the form of bible stories" is definitely not sufficient.

Any form of Jewish education is better than none at all. This is true for education in general. We are striving for maximum education, and we should also aim at the most intensive Jewish upbringing of a child. But one thing should be told to any parent who is embarking on the wonderful adventure of sending a child to a Jewish school; beware of the discrepancy between the Jewishness of the school and none-Jewish atmosphere in the home. If you are ready to send your child to a Jewish school, give your home also some Jewish character. Do not wait till your child will ask you embarrassing questions.

Sometimes it is difficult for one to readjust herself. But I feel sorrier for the neighbor who knocks on my door to ask, "Can you tell me when to light the Yahrzeit Lamp? My father, may he rest in peace, died in March, and I don't know if it's the first or second Adar." My compassion is strong for the little girl who, fascinated, observes me light the Sabbath candles and BENCH, and says, "Why do you do that? My mother doesn't."

Then the words flash across my mind, "That ye may teach them, and observe to do them."

The Bridegroom Knew The Bride Was Beautiful

HADERA, Israel, (CJN) — There was a special kind of wedding one recent sunny day. It was so special that dozens of guests streamed to the small synagogue near Hadera, the capitol of Israel's verdant Shomron Plain. Even the Sephardic chief rabbi of the Coastal Plain area attended the ceremony that made Eliahu and Georgina man and wife.

It was special because neither Eliahu nor Georgina had ever seen each other, nor would they ever. For they are both blind.

But the fact that they were going to join in marriage, set up house together and earn their keep by their own labors seemed completely natural, and the occasion was as festive and joyous as weddings always are. Both of them have good jobs in the mattresss work shops which Malben, the joint Distribution Committee services in Israel for aged and ailing immigrants in need, has established just a stone's throw form their home. Malben's institutions, like other programs of the JDC, are supported by the United Jewish Appeal.

It was at the Malben-JDC Pardess Katz out-patient clinic, back in April 1957, that Eliahu and Georgina met. They got into conversation, for darkness makes waiting seem endless.. After a few minutes, they discovered that they had both come to Israel with the huge airlift from Iraq, back in 1951. It wasn't very long before they had admitted to each other that they were lonely.

They left the clinic togeher. Eliahu escorted Georgina to her hut; a few days later he called again. She made dinner for him, the way he had told her he liked his food. Soon they started meeting more often, going for walks together. Eliahu grew fond of Georgina's soft voice, she of the firm grip with which he held her hand.

To the Malben-JDC authorities and to Eliahu's handicapped colleagues in the mattress workshop, the announcement of his forthcoming marriage was glad tidings. The Jewish Agency added a second room and a kitchen to Eliahu's hut, so the couple could set up house there. With their combined earnings they can live simply but adequately.

And, as friends crowded around the couple after the ceremony, wishing them much happiness, no one thought it strange that Eliahu kept repeating: "She looks beautiful, so beautiful!"

Profile Of A Torontonian:

DORIS DODDS

Tall, slim clear-eyed and forthright of manner, Doris Dodds is unquestionably a young woman to be reckoned with. Whether or not she inherited her tenacity of purpose and dedication to principles from her long Newfoundland ancestry, there can be no doubt that she possesses the true crusader's zeal in abundant measure. "It is the responsibility of everybody who sees the need for reform in any field, to take some action" is her firmly-held conviction. The fight she has entered revolves around the teaching of religion in the schools of Ontario. Doris Dodds spearheaded the first efforts outside the Jewish community, to organize a protest against state sponsorship of a preferred religion in our schools. The organization which came into being as a result of her leadership is called the Ethical Education Association. It has a membership of 150 parents from Metro and other neighbouring municipalities who have dedicated themselves to promoting racial and religious tolerance in Ontario's public school system.

During lunch the other day, Mrs. Dodds told me something of her own background, and how she became involved in the present issue. She was brought up in Cornerbrook, Newfoundland, she told me, where her father kept the general store. "He was always bucking the minister," she added, because he felt that parents had prior right in teaching their children religion." A number of the leading well-to-do citizens of Cornerbrook at that time were Jewish. This to Doris Dodds indicated that they were more industrious and more intelligent than their less prosperous neighbours.

After graduation as a nurse, Mrs. Dodds became she was on duty at the home of a Jewish family where a baby boy was born. She was allowed to participate in the circision ceremony, and followed the proceedings with great interest both as a mother and as one who had never before witnessed the ritual.

It was while she was training as a nurse in Montreal, that Doris met her husband, Donald J. Dodds, a student doctor. After their marriage the Dodds lived in Halifax where Dr. Dodds did post-graduate work. They have three children; Jack 10, Carolyn 8, and Pamela 3.

Shortly after coming to live in Toronto, two of the Dodds children brought home from school a pamphlet distributed by the Ministerial Association of Etobicoke, with the approval of the School Board. This pamphlet, reading in part, "Calling all parents . . . Your future and the future of Canada depends on what you believe and the kind of life you live. The best life is centred in Jesus Christ and in the fellowship of the Christian Church." This, to Doris Dodd was a direct violation of the principle of religious freedom—and in her view, "if we ignore these infringements on our rights, we become accustomed to them, and are unaware then whenever another right is involved. I feel that there should be no conflict between church and home—you base your values on your own religion, and it is the responsibility of parents to make a decision for themselves and their children."

"I do not feel we have absolute freedom of religion if our children must undergo 9 years of religious instruction without their parents being consulted, or made aware that they can excuse their children from this instruction. Damage is done the child—it interferes with his own spiritual development, if he feels he must be quiet about the difference of his religion. I have exempted my own child from instruction by a minister not of my faith (the Dodds are members of the Unitarian Church.) I feel that I cannot set myself up as an example unless I register my own protest", Mrs. Dodds added.

The work of the Ethical Education Association is gaining momentum, and it has been decided to ask Unesco to examine six books used for religious instruction in Ontario elementary schools, for possible racial and religious prejudice. At the Christmast meeting of the Public School Men's Teachers Federation, a committee was set up to study the question of Religious Instruction. The Home and School Association has instituted a study on Citizenship and Moral Training. The Canadian Conference on Children to take place this year will include a workshop on the spiritual needs of children, and how they may best be handled in the schools. These are all direct, or indirect results of Mrs. Dodds pioneering in the field of educational religious reform. "Reforms in education seldom come about unless the public want it. The public must be made aware of the dangers inherent in ignoring the rights of minorities, whose life is richest when they express their own traditions."

In addition to the Ethical Education Association, Mrs. Dodds is also active on the Social Planning Council, Etobicoke Branch; the Toronto Chapter, Council for Exceptional Children; Home and School Executive, and the Elizabeth Fry Society for Penal Reform.

IN THE LIVING ROOM

Extremes in decor are best not tried in the living room, as it is here that most leisure hours are spent. And anything extreme is likely to become tiresome.

CURTAIN TREND

With the long-time popularity of full-length pinch-pleated draperies, it was inevitable that the pleated heading would invade the short curtain and drapery field.

The coming season will see pinch-pleated shorties in keen competition with the cafe styles, in solid colors, woven and printed designs. The effect can be more formal with this style than with the cafes.

Printed sheers are important in pinch-pleated, tailored and tier stylings.

Recipe of the Week

Salads

(1) Remove skin and bone from chicken (or turkey) and cut into neat pieces. Put a layer of canned (or frozen) peas in a salad bowl, cover with sliced tomato and lay the chicken on top. Coat with mayonnaise, surround with lettuce leaves, and garnish with hard-boiled eggs and sliced stuffed olives.

(2) Remove skin from a chicken (or turkey) and cut it into dice. To 2 cups add 1 cup of diced heart of celery and chopped apple and a few nuts. Moisten with salad dressing, surround with lettuce and garnish with tomatoes and sliced pickled cucumber.

Savoury Goose Pie

Put a layer of sliced cold goose in a pie dish, spread with apple sauce and add another layer of goose, then cover with cold goose stuffing. Season with salt and pepper and pour over 3 or 4 tablespoonfuls of red wine or thick gravy. Cover with flaky pastry and brush over with beaten egg. Bake until the pastry is cooked — about 30 minutes. Start in a hot oven 475 degrees and when lightly browned reduce to moderate.

Fritters

Cut cold turkey or chicken into neat pieces and remove the skin. Season with salt and pepper, put on a dish and pour over 2 tablespoonfuls of salad oil mixed with the juice of a lemon. Let it stand in this marinade for half an hour, turning it over once or twice then drain. Dip the pieces in beaten egg and coat with dry breadcrumbs. Fry a golden brown in hot fat.

Fricasse

Chicken (or turkey), ½ lb.; mushrooms, 2 oz.; chicken broth, ½ pt.; margarine, 1 oz.; flour 1 oz.; smoked tongue, 2 oz.; lemon juice, 1 table-spoonful; salt, pepper, chopped parsley; toast for garnish.

Cut the poultry and tongue into small dice. Skin and chop the mushrooms and saute in the margarine for 5 minutes, then stir in the flour and gradually add the broth. Stir till boiling then add the lemon juice, chicken, tongue and a little chopped parsley. Season with salt and pepper, cover, and simmer very gently for 10 minutes. Turn into a hot dish and garnish with triangles of thin toast.

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COMMENTARY

(Continued from page one)

calling for war. And the West is not only tolerating Nasser, but feeding him with North-American taxpayer's money while he accepts military equipment from Russia.

The chief of staff of the United Arab Republic has the audacity to tell the Egyptians. We will liberate Palestine." Has Palestine ever been an Egyptian possession? Is it Egyptian by any Divine promise? Are we forgetting that the Egyptians are not Arab racially, much less Arabic than the North-Americans are English?

The situation is grave. It is later than we think. Israel, as premier Ben Gurion told his parliament this week, will be forced to act unless the United Nations will evict the Egyptians from their border settlements. But can the United nations act, while Russia is provoking the aggression?

War can easily develop from a small, minor incident. We know where it will begin; we can never fortell where it will end. Shall we remain sitting on the fence?

Moscow

(Continued from page one)

Premier Ben Gurion this week in the Knesset (parliament) when he said that the Israelis "might be compelled to use force again to evict the Syrians from their territory.

The average Israeli wants peace, but not peace at any price. The victims of this week's clashes have reminded Israel that Nasser is determined not to let them enjoy quiet and peace. They are resolved to fight for it,—if necessary.

PREMIER IS FIRM

In his Knesset speech, Premier Ben-Gurion coupled firmness against any Syrian intrusion with an expression of reasonableness about Arab farming rights in the demilitarized zone.

The dispute about farming rights had been the direct cause of the week-long shelling that led to the Israeli raid on Tawafik.

The conflict was intensified by repeated Arab attempts to plow the disputed land under the protection of Syrian troops.

The Israelis regard the demilitarized zone as an integral part of their country, while the Syrians consider it a No Man's Land between the two countries.

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